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THE NEW-CHURCH REVIEW

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A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

JANUARY, 1910.

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THE NEW-CHURCH REVIEW.

THE NEW-CHURCH REVIEW is the lineal descendant of the *New-Jerusalem Magazine*, which was established as a monthly periodical in 1827. In 1893 it was believed that a quarterly review of the progress of the church and the world, allowing for longer articles and a more comprehensive treatment of subjects, would be of greater service. The form was therefore changed and a characteristic title adopted. The field to be covered has been the same for this long period now approaching a century, but greatly changed and ever changing more swiftly. The light in which it is viewed is from the writings of Emanuel Swedenborg, unfolding as they do the spiritual meaning of the Holy Scriptures and fulfilling the prophecy of the Lord's second coming to save mankind.

The REVIEW is seeking to set forth these principles, which aré represented in the closing chapters of the Word by the symbolic New Jerusalem, descending from God out of heaven to a new earth (REV. xxi. 1, 2). It is endeavoring to show their application not only to the organized New Church but also to the world in this period of transition and upheaval that is ushering in a "new era" of thought and life. In this effort it has been supported by able writers both in this country and abroad; and with such success as to call forth warm commendations. A prominent minister, experienced as an editor of another periodical of our faith, has just written, "I wish you every success in the publication of the REVIEW, which is a splendid representative of the church." A layman in the great city of the West, renewing his subscription for 1910, adds: —

"I desire to record my profound satisfaction with the REVIEW. I read every issue from cover to cover. . . . I feel like blessing the Lord that He has raised up a corps of writers who can so learnedly and lucidly treat of the deeper things belonging to His New Church."

The Rev. William H. Mayhew, finding his strength unequal to the additional duties, has felt obliged to resign the office of managing editor, which he has filled so well for two years; and the Board, as now organized, consists of the Rev. H. Clinton Hay as managing editor, and of the Rev. Messrs. William H. Mayhew and Lewis F. Hite; with the Rev. James Reed in an advisory capacity.

Entering upon its seventeenth year the REVIEW asks for the continued and increased support of those whom it serves.

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CHRIST AND THE EASTERN SOUL.

A FEW of us may recall that opening scene in the World's Congress of Religions, which, as a part of the Columbian Exposition in Chicago in 1893, was in the opinion of many, its crowning feature. Here, on the same platform, for the first time in the world's history, were gathered some of the ablest representatives of all the world's chief faiths, all content to repeat together the Lord's universal prayer, and to sit and listen and ponder the reasons set forth by each for the existence of his peculiar belief, or philosophy, or form of organization.

And (what was a matter first of pride, and then of humble gratitude, to every New-Churchman) in the very centre of this magnificent gathering, leading the formal procession to the platform, and presiding at its opening session, was our late dear friend and brother, the Hon. Charles C. Bonney, the originator of the whole scheme of the various Congresses of Mind, including that of religion, and who here realized the dream of his youth and manhood, as he afterwards told us in the pages of the NEW-CHURCH REVIEW. It was fitting that the representative, not of a sect, but of a new dispensation, world-wide in its sympathetic outlook, however feeble its visible influence, should, in the Divine Providence, be the one to conceive, and to lead in, such a gathering. One could not help remembering the twelve gates, opening on all sides of the Holy City, and the

promise, "they shall bring the glory and honor of the nations into it."

As an able seconder of Mr. Bonney's conception of a World's Congress of Religions, the Rev. Dr. John H. Barrows, a leading Presbyterian clergyman of Chicago, was appointed as the head of this special congress, and through his industry and broad sympathy it was carried to a triumphant success. As a result, Mrs. Caroline E. Haskell of Chicago established what is known as the "Barrows Lectureship on the Relations of Christianity and the Other Religions," the lectures to be given in the chief cities of India. Dr. Barrows gave the first course; Rev. Dr. Fairbairn of Oxford, the second; and the third during the winter of 1902–1903, was given by Rev. Dr. Charles Cuthbert Hall, former President of Union Theological Seminary. So successful were these lectures of Dr. Hall, that he was re-appointed to give a second course, which he did in 1906–1907. These last lectures have been published under the title of "Christ and the Eastern Soul" (University of Chicago Press, 1909). This was the author's final work. He passed into the other life in 1908.

In a sympathetic introduction to this work, Rev. Dr. Charles H. Brent, Episcopal Bishop of the Philippines, tells of the sure overflow into Christian countries, in the near future, of the teeming populations of Asia, and bringing with them not only their peculiar racial diseases, but their peculiar faiths, certain phases of which have already made their impress upon thoughtful minds, in consequence of the weakness of Christian faith and character. He says: —

> We have reached a stage where the honor of Jesus Christ is imperilled as perhaps never before. Unless Christianity rises from its lethargic, self-satisfied dreams, and fulfils its common duty of going with force and a united front to its task of world-wide evangelization according to the command of its Founder, it is going to become more and more effete, until, when the unconverted ideals of the Orient at last envelope the Christian Church, she will all but disappear.

Not to dwell upon the significant suggestion here for us in

regard to missions, this negative and somewhat pessimistic view is mentioned mainly to bring out in contrast the positive, hopeful, constructive and loving aspect of the Hindoo race, set forth by Dr. Hall. For he had previously lived among them, mingled with them, and deeply and sympathetically studied their character, their philosophy, their history. He not only felt drawn to them individually as every open-hearted person must who has ever sensed the gentle and peaceful atmosphere of the educated Hindoo; he not only learned to love them, he says, as he believes no other foreigner has ever loved them before; but he grew to believe in them as possessing elements of faith, which if they could be once led to understand and accept the true teachings of the gospel, would give to Christianity a reality and power such as it has never yet possessed.

These lectures were not only an effort to exhibit the real spirit of the New Testament and its Founder as separate from those Occidental perversions and adaptations which he freely acknowledges, but to show how certain great Hindoo conceptions are in harmony with the gospel spirit. Manifesting a profound, sweet sympathy with what is lofty and true in the Oriental faith and genius, Dr. Hall does not yield to its errors. Recognizing the truth which it seeks to express in its so-called pantheism, that is, the close relation which God sustains to man, he does not, like so many nominal Christian liberals, confuse the distinction between God and man (the heresy of heresies, as Swedenborg would call it), neither does he, like them, deny or compromise or belittle the gospel claim for Jesus Christ. Freely acknowledging the fundamental errors inrooted in Western Christianity, he boldly declares that "it is inadequate to consider the Christian religion in any light which excludes the Divinity of Christ." Nor will he confuse that Divinity with any element in man the creature. He says: —

> He who undertakes to interpret Christianity in the sense . . . in which it became the delight and passion of the Eastern and Western Fathers, in the sense in which it took and held possession of the West, in the sense in which it controls to-day the most religiously effective thinking of the Chris-

tian world . . . must not only take note of the Divinity of Christ, but must exalt that Divinity to its highest plane of thought; until it shall stand, not for the apotheosis of humanity, not for the deification of a man, but for the projection of the Divine Word out of unfathomable depths of Godhead into the region of human consciousness, to speak, in the life of a Man, unto all men.

Not in the least controversially, but appealingly, he stands before these gentle but trained scholars and students of India — these men with an heredity of ages of religious aspiration and profound philosophic thinking, to reason with them as to the underlying truth of the faith of the Western nations — of peoples who, in their eyes, are gross, material, and even unholy (their term for nominal Christians), by reason of their seemingly supreme devotion to material pursuits, and possessions, and sensuous pleasures.

Dr. Hall makes no attempt to explain this anomaly — this possession of a superior faith by Western peoples whom he virtually acknowledges to be, in certain elements at least, inferior to the Brahmans. He dwells long and fondly upon the excellencies of the Oriental genius — especially their intense, unshakable faith in the reality of the unseen, and their deep yearning to get at the heart of truth and of God, or, as he phrases it, their "aspiration towards ultimate Being." He contrasts these inward yearnings with our lustings after material things and accomplishments, while acknowledging that the Western world has its own place to fill.

He does not, however, appear to see that a superior revelation and religion may not accompany superior profundity of mind or depth of character; that the direct line of external and continuous revelation through a written Word of God not necessarily follows the course of the most spiritual potentialities of mind or character. Christian evolutionists would take issue with this statement. With them, the Divinest revelation means the noblest character. The Old Testament connotes Jewish, or Semitic spirituality. But is this Bible teaching? Is it the New-Church teaching? To Moses the Jews were a froward,

stiff-necked generation. Their leading characters were not necessarily, as the critics assume that they were, dwellers on the heights. They had religiosity rather than religion. Swedenborg by no means denies that there is an inspiration, personal and otherwise, that is due to character, when he declares that this was not the state of the Jewish prophets, who wrote as they were externally, not internally, dictated to. The Jews, he tells us, were among the worst of the peoples (Arcana Cœlestia, 3881). They were called and led, so that the Word for all ages might receive from them its earthly mould or matrix. They were called, he implies, not because they were the best, but because it was necessary that the Divine Word should be brought down to the lowest, and so that the Lord, Who was to make the Word flesh, might take upon Himself the lowest heredity of men (*Ibid.*, 6561, 7051). They had a holy external, but not a holy internal. The prophet, as the name implies, is one who speaks for another, not for himself, thus for God and humanity; also not *from* himself, but, if he be a true prophet, from God. Inspiration, in the highest sense, is not the product of a personal state of regeneration, but a state produced by two factors — a common need, and a fitting instrument to express it. This should be more clearly recognized. Christian missionaries cannot go to the Oriental world with the best results without the admission that the profession of Christianity by Western peoples does not necessarily imply any claim of moral or even mental superiority. Nor (to change the application), can the New-Church missionary be of the truest service without an answering admission. The Jews were not a church, but only the dramatized symbol of one. It was, of course, the best for them, but its great use was to enable the Divine Word to be embodied in the lowest earthly form, so that the Word, at last to be made flesh, might come down to the lowest. The Jews were chosen because they had the unchanging qualities necessary to a dramatization extending over fifteen hundred years, and which still keep them intact as a distinct people.

The line of direct Divine revelation does not appear to have

followed the highest development of spirituality. Neither has it followed the highest mental development. For otherwise, not a race of slaves in Egypt, but Egyptians or Chaldeans or East Indians would have supplied the need, and Greece in our Lord's day.

And this may perhaps furnish the reason for the truth of the statement that Christianity cannot be called a failure, for it has never yet been tried. As the line of Divine revelation followed the history of the materialistic, idolatrous Jews, may it not be that Christianity has not as yet reached those peoples who are of the highest spiritual genius? Swedenborg certainly tells of the Africans as being of the celestial type, and of the New Church beginning among them (Conjugial Love, 73–76; Diary, 4783, etc.). He tells us that the angels have small hope of the Christian world, but of a remote nation (Last Judgment, 74). And back of all is his general assertion that on account of the extreme externality of this planet compared with the rest, the Lord was born here, in order that He might come down to the lowest — that is, the most external, if not the worst.

We have regarded the Hindoos as an inferior people because of their comparative indifference to material things. But this, they tell us plainly, is the very reason they regard us as inferior, or unspiritual or unholy — on account of our supreme devotion to material things. Living outside of what we regard as the direct line of Divine revelation, and justly offended at Christianity as explained by the missionaries, to say nothing of Christian lives, the laws of nature and the occult experiences attending separation from the world in connection with philosophy, have been their chief guides, although much ancient wisdom is doubtless preserved in their sacred books, including the hymns of the Vedas, and the philosophy of the Upanishads. Left mainly to nature, experience, and reason, the cultured Hindoo, observant of the selfishness seemingly inseparable from individualism (or, as we should say, *proprium*), whether it be the individualism of persons, nations, or ideas, appears to have grown into the belief that the only escape from the misery of

selfishness lies in transcending the limitations of personality, and in becoming absorbed in the one unbounded infinite life of God. It is quite true that we may not understand the Orientals in this regard. There has been much discussion even among them as to the meaning of *Nirvana*, which so many have understood as the heavenly state of absorption into Deity; but I am assured by one of the leaders of the Reformed church of India, himself once a member of the Brahmanic or priestly caste, that Nirvana is not understood by his people to mean the destruction of personality, but that it originally meant the destruction of selfishness, or, as we should say, the celestial state of regeneration. But in modern times it has no doubt become commonly interpreted as the end of personality, or at least the addition to it of a Divine and universal consciousness.

But the Hindoo has a profound longing to understand and to attain to Ultimate Being or God. And he reasons that all finited life, as we see it in selfish man or selfish nature, is an illusion, and lives on illusions, and should be outgrown. This idea of personality with its inevitable selfishness being an illusion naturally leads to pantheism, or to the conclusion that both man and all other creatures must, at the heart of them, be a part of God; for as long as the distinction is preserved, selfishness will persist, as a result of error.

May I remark in passing, that after a study of Brahmanism some years ago, there seemed to me to be marked resemblances between it and Mrs. Eddy's ideas respecting evil as an illusion; and since learning that she is comparatively ignorant, and was formerly connected with spiritism, and was at one time a medium, the question arose whether the strength and growth of Christian Science were not mainly due to Mrs. Eddy's conscious or unconscious mediumistic connection with the great societies of Asiatic spirits in the intermediate world, whose influence is flowing into the vastated Christian mind.

But as to Hindoo pantheism. Dr. Hall combats the Deistic idea, whether in its baldest form, which teaches that God is wholly outside of, and absent from creation, or that form which

has prevailed in the Christian Church, which has taught that God is a magistrate, who sometimes returns to His people, to punish or reward. He endorses the idea, so prevalent to-day, of the *Divine immanence*, which often tends to become pantheistic — that is, to teach that God is ever present in His world; that His kingdom is within nature and within the human soul; that man has a connection with the Divine Spirit; and that in that sense the Divine is within us all. He quotes Paul: "In Him we live and move and have our being;" and Peter: "He hath given us all things which pertain to life, that we might be partakers of the Divine nature." He denies the old Westminster creed statement that God has made all men out of nothing, and declares, as does Swedenborg, that He has made all things from or out of Himself. But that this may not be construed as justifying the pantheistic idea, he explains as follows: —

> While there is reason to hope that the Christian basis which I have laid down is not incompatible with the primary philosophical requirement of thoughtful Indians I wish clearly to point out that the distinctions between it and pantheism, as ordinarily conceived, are great. They are great in both directions, manward and Godward. Manward the tendency of pantheistic thought is to take the conception with which I am in accord, that God projects our finite spirits out of His own substance, and to carry it to conclusions which practically efface the intellectual and moral significance of individuality. Pantheism tends to make man identical with God. When so conceived, the intellectual significance of man's individuality is effaced. . . . Finite individuality has no longer any reality, as such. It is an illusory manifestation of the Infinite. The finite mind, which to me appears as the most glorious of God's productions, remains no longer possessed of real initiative power of discernment, capacity to move and mould the minds of others by utterances of truth and light. Its movements, however sincere, devout, able, instructive or stimulating, are phantasmal movements of a phantasmal consciousness, cancelled rather than confirmed by reality. Together with the effacement of the intellectual significance of individuality comes the effacement of true moral responsibility. There is practically no ethical distinction, no responsibility remaining to the individual, in a consistent, thorough-going theory of pantheism.

But he is glad to believe that this is not necessarily the Hindoo position. He quotes from an article in the *Hindustan Review*

these words: "A practical distinction between God and man is recognized equally in Hinduism and Christianity." And then he adds: —

> I am sure that it is largely the recognition of this practical distinction that is developing throughout India to-day so many strong, beautiful traits of character in individuals, and so earnest an initiative in many quarters on the side of all that makes for social advancement and well being. . . . The purpose of the Eternal Infinite in projecting these finite substances out of His own substance was, not to surround Himself with a throng of illusory appearances. . . . It was that humanity, imaged after Himself in all the powers of consciousness, might be "a real other to Himself," so that God and humanity might enter into responsive and reciprocal relations. . . . It gives to man his kinship in the Divine life, yet takes from him none of the rights and immunities of individual being. It makes him a partaker of the Divine Nature, yet leaves him the actual possessor of himself. (p. 72.)

We all recognize the harmony of this with the New-Church teaching.

One prominent Oriental thought is overlooked by Dr. Hall in this work, namely, reincarnation, perhaps because it would tend to lead the attention of his hearers away from his main purpose. But it is worth our notice, for the reason that it is along this line that Orientalism has made its strongest appeal to nominal Christians. The doctrine of reincarnation is based upon two ideas, one a matter of experience, the other of reason. The experience is that sensation, which many of us can testify to in some measure, namely, of having lived before. This, we will recall, Swedenborg explains as due to coming in contact with the memories of spirits — an experience which is occasionally felt although generally guarded against by the Divine Providence (see Heaven and Hell, 256). The other source of the belief lies in the plausible reasoning that it would be wholly unjust for men to suffer eternally from the effects of this brief earthly existence, where one's choice, if life really begins here, is so largely the result of heredity and environment if not of accident. This, the reincarnationist declares, is not the case. The heredity is due to the effects of previous life. To every one is given according to his works. The permanent "Karma," or charac-

ter, is the result of an evolution extending through the ages. But this doctrine, apparently recognizing no Divine Providence, leaves all the possibilities of progress in the hands of men.

The reincarnationist would be right in protesting against the injustice which condemns men to eternal punishment for the acts of this brief life if hell were the result of mere hereditary or environing influences. But surely it cannot be that. It must be a real free choice of evil, after having seen the light. The sinner through heredity or environment or ignorance is not condemned in the gospels. The only condemnation there is that of the Pharisee, whose evil is interior, of the heart; who denies God in the claim of righteousness of his own; who worships himself; who rejects the Divine light and life when seen; who substitutes conventional morality and formal religion for the life of justice, mercy, and faith. Men are not judged by their outward but by their inward works. Reincarnation is only a crude and clumsy explanation of human life, and raises new and serious difficulties.

After a presentation of what he calls the "elements of sublimity in the Oriental consciousness," notably its faith in the things unseen, and its yearning for a knowledge of God or of ultimate Being, Dr. Hall dwells upon "the Mystical Element in the Christian Religion," in which he makes it clear that the Christianity of the gospels and of the early days emphasized the inner life as distinguished from the visible or material, and declares that this is in harmony with the spirit of Orientalism to-day. Then he proceeds, in two subsequent chapters on "The Witness of God in the Soul" and "The Witness of the Soul to God," to show how the real yearning of the Oriental for God can be realized in the Incarnation. In these chapters we hear nothing about a Divine trinity of persons, but only of God in His transcendence and His presence. The transcendent God is acknowledged as meeting the requirement of the Asiatic mind for an infinite Creator and Sustainer, but He, the Infinite Love, is to be realized to us in the Divine Humanity. And the whole thought seems to breathe the spirit, and to harmonize with the truth, of the new heavens.

Incidentally he shows where the real difficulty with the Hindoo lies, namely, in making human philosophy, as defined by the labors of the human intellect, the supreme guide. The Upanishads, or the philosophic division of the Brahmans' sacred books trace all the ills of humanity to intellectual error, just as Christian Science does, and find the remedy in the correction of error, while the Bible finds the wrong in the human heart, and hence in sin, which is a result of wrong willing rather than wrong thinking or even *mere* wrong doing. And thus Dr. Hall seeks to prepare the Oriental heart to listen for that Divine knocking at the door, which, if heeded, will result in the indwelling of that spirit for which they are yearning — the presence of Divine light and love.

And has it not largely been the substitution of the human intellect for Divine revelation with its teachings about the inner life of the heart, that is, has it not been the perversion of revelation by the pride of intellect, which has led the Christian Church astray? Early church history makes it clear how reasoning undermined the gospel, banished the love of God as the Supreme power, made Jesus a suppliant at Jehovah's throne, and established a creedal and blindly authoritative faith in place of the faith of God and of love. Nay, we need not go back so far. Was not this the main trouble with Protestantism? It is very difficult, says Swedenborg, for the Protestant to examine himself, and to see and turn from his sins. It is difficult for him to look for the Kingdom of God *within*. He inherits the pride of human intellect, and hence he emphasizes the doctrine of faith alone. The elevation of the human intellect in the form of logic created Calvin's doctrine of predestination, and wrote the Westminster Confession, which made God the author of all sin, and which suggested H. W. Beecher's query, "Where will you find any room for the devil?" It caused Jonathan Edwards to deny the free will of man. It is the trouble with those who are seeking to formulate new religions. As some one has said, it is the effort to build religion in the mind's highest story instead of beginning on earth. While in a sense

true, it is in another sense untrue that the mere intellect *is* the higher story of the mind. For unless there is a heavenly affection which answers to it and makes use of it, the intellect is not the man at all. No man by searching can find out God, much less attain to His presence. The chief use of revealed truth is to give to the higher affections of the soul, Divinely implanted in childhood, an embodiment, a consciousness, and thus a power to meet and overcome one's evils.

Applying this now, finally, to the question anwered by Dr. Hall, namely, "Is the Hindoo capable of becoming a Christian, and if so, may he not lead the Western world to a nobler conception and application of Christianity?" Dr. Hall hopes and seems to believe that he can.

From our New-Church point of view, there are apparently two serious obstacles in the way of a Brahmanic reception of Christianity. One lies in what is commonly believed to be its pantheistic system, which, logically followed out, seems to confuse the distinction between God and man, which confusion Swedenborg pronounces dangerous and detestable.

The other difficulty lies in the Brahman's apparent belief in the impersonality, the invisibility, the unthinkableness and formlessness of God — a thought which Swedenborg declares to be the product of self worship, or of utter unbelief in God. (True Christian Religion, 48; Apocalypse Revealed, 875; Divine Love and Wisdom, 130, etc.)

But may not this pantheistic theory be a purely intellectual product, and not, like the false dogmas of corrupted Christianity a matter of the heart? We have seen that the Hindoo has for ages lived outside the line of the direct Divine revelation. He has been dependent upon his philosophy. This has been a strong hereditary influence, which cannot be easily overcome. But the Hindoo is open-minded. He is ready to listen and to consider all that he hears. And again, he does not, like the corrupted Christian Church place the emphasis of religion upon the acceptance of authoritative dogmas. He would never dream of saying, with the utterance of the Nicene Council,

that unless you accept certain statements as the truth, you will without doubt perish eternally. He would certainly agree with the New-Church statement that it is what man wills and not what he merely thinks, which decides his character and destiny. Our unfavorable judgment of the Hindoos as an inferior people may be largely due to their indifference to material things, forms, and fashions. Their apparent worship of idols by the common people may be their unconscious longing to realize the nearness of the God whom their philosophy banishes to an infinite distance. If their morality falls below the standard of Christian lands, may it not be at least partly due to their age-long teaching that their lives are wholly in their own keeping, that there is no Divine helper near at hand, that salvation lies in a surrender of all the things and enjoyments of this world rather than in overcoming its temptations?

But suppose they could once accept the thought of the Divine immanence in the Divine Personality — of the Infinite whose infinity truly knows no bounds or limits, who is not confined to a far-off realm, but who, being infinite below as well as above, is unlimited in His knowledge of creation below, knows all His children by name, and who, guided by an *infinite, eternal purpose* for all, notes the smallest needs of the humblest soul — this thought of the Divine Father, it would seem, if he were able to receive it, would appeal to the Brahman, and when received, would make of him a nobler type of Christian than the world has yet beheld.

Reading Mozoomdar's "Oriental Christ," we see how the story of Jesus as he read it in the gospels, without any Christian explanation or suggestion, brought quite as vividly to his heart and mind the sense of the presence of the Divine Human as it ever brought to John Clowes. Dr. Hall does not allude to it, but to my mind it is one of the strongest proofs of the openness of the Oriental mind to the truth of truths, one of the strongest confirmations of the statement in the work on "Christ and the Eastern Soul," with which I close this paper: —

In the name of the world I come to you, sons of the Eastern sages, and ask you to take Christianity, to assimilate its essence in your own religious consciousness, and lift it, higher than it was ever lifted before in the thoughts of men. Tremendous is the need of the world that some power, great enough in intellectual capacity, fervent and sensitive enough in feeling, confident enough of the reality of the Unseen, eager enough to find emancipation in the knowledge of God, shall be raised up in the earth to take the Christian religion with the joy of discovery, to pour into the interpretation of it the pent-up enthusiasm of waiting generations, to bring to light the imperishable freshness of its essence, to deliver it from the perilous weight of ponderous forms, to restore unto it the high spirituality of the first Christian age.

Where shall a power be found, endowed with capacity for a work at once so august and so urgent, if it be not found in the Oriental Consciousness? Europe launched her crusades Eastward to snatch the tomb of Christ from the hands of Orientals. May the day come when a Christian East shall launch her crusades Westward, not to seize a tomb, but to proclaim a resurrection, and to plant the banner of Christ's cross on higher ground!

JOHN GODDARD.

A NEW CONSECRATION.*

THE duties of the General Pastor of our Association are defined in its Constitution as follows: —

> The General Pastor shall hold his office by a tenure similar to that of the Pastor of a Society. He shall have a general supervision over the affairs of the Association, shall preside at meetings of the Association, and shall have authority to call special meetings thereof, to alter the time and place of holding meetings, and to convene the Committee of Ministers and the Executive Committee at his discretion.

The first part of this statement has always had for me special significance. "The General Pastor shall hold his office by a tenure similar to that of the Pastor of a Society." In accordance with it I have endeavored to perform, however imperfectly, the duties committed to my charge. It is pleasant to think of holding a pastoral relation to the members of all our societies, including the ministers and pastors who are connected with them. The conception thus presented to the mind is that of a larger church, and looks to interests which are primarily spiritual. It is for the General Pastor to stimulate the common effort toward a higher life, and thus, so far as he is able, to make our body a true representative of the Lord's kingdom on earth.

This object I have always had in view at our semi-annual meetings. I can truly say that, during the nine years since I began to preside over them, I have never prepared an address without the distinct purpose of treating some subject of general interest in a manner that would be spiritually helpful. How far this purpose has been apparent to others, is not for me to say. But the time seems to have come, when it may be useful for us all to indulge in a little introspection, and to consider afresh the work of our organization, and the ways in which it can be made most serviceable to its own members and to the world at large. At

* Address delivered before the Massachusetts Association, Oct. 14, 1909.

this season of the year, when our societies are resuming their activities, and hoping for a period of increased progress and prosperity, there is special fitness in our taking counsel of each other for the sake of mutual aid and encouragement. How can we do better than we have been doing, both individually and collectively? Wherein have we fallen short of what might be justly expected of us? In what respect do our standards need to be raised? How far does our zeal need to be quickened?

Without attempting to answer these questions directly, let us contemplate some of the general principles which are always applicable to collective bodies. Let us set before us the picture of an ideal church, thus fixing in our minds the definite aims for which we should ever strive. And, first, I am sure we must all agree that the one thing most needful is a spirit of unselfish devotion, joined to a sense of individual responsibility. Orderly cooperation is of course necessary. The more perfectly organized men are for any given purpose, the better, other things being equal, are the results which they may hope to achieve. But mere organization can effect nothing. It is like machinery, which is dead and worthless, until some power sets it in motion. A locomotive without steam is simply a mass of iron. A telegraph without electricity is only poles and wires. Likewise, no scheme for combined human effort, however well devised, will be self-operating. Something more is always needed than a complete plan and equipment. Nothing but the burning, earnest, hearts of men can give the Church true life and efficiency. From this source alone must proceed the steam and electricity which move her to successful action. Her strength is in the union of her members. But this union is impossible, except in the degree in which each one of them does his or her part. So far as any are apathetic or indifferent, the rest must suffer, and the common welfare must be impaired. When individual interest dies out, the Church herself must die. Whoever fails in his duty to her, contributes toward that consummation.

Is there not reason to believe that too great dependence on external organization, with its multiform systems and methods,

is a widespread fault of the present age? We see it in civil and political affairs. The chief recourse for all ills, — in this country, at least, — is legislation. If men are intemperate, the cry goes forth, Let us make laws which will repress and eradicate this evil. The laws are made, and soon it comes to light, that, unless public sentiment supports them, they are ineffectual. If a city government is corrupt, the demand immediately springs up for a new charter for that city. This may be well, but no one should be deceived by the notion that the new charter, any more than the old one, will work of itself. Unless good citizens are on the watch, to see that its provisions are faithfully carried out, not only today, but tomorrow, and ten or twenty years hence, the new document will not be worth the paper it is written on. No verbal regulations or restrictions can thwart the efforts of designing men, if the community, by active approval or passive neglect, connives at those efforts. Eternal vigilance is indeed the price of liberty. And that vigilance needs to be exercised by every lover of his country and right-minded member of society. It is one way of showing that the citizen has a proper sense of his individual responsibility.

Not otherwise, as we have seen, is the case with the Church. We are all more or less prone to shirk our own personal duty and to shift our share of the burden on to other shoulders. Especially is it easy, if things go wrong, to lay the blame on the general body as a whole, forgetting that we are constituent parts of it. It is not enough that a society should have a minister, a Sunday-school, a church committee, and a house of worship, with its appointments. These things are necessary. They are, as was said, the machinery by means of which the work is done. But they will avail nothing, unless the warmth of a sincere religious faith fills the hearts of the people. If you and I, in our capacity of humble church members, grow lukewarm, and cease to fulfil our obligations, no one can tell what injury we may do. It may be greater, it may be less; but an injury of some degree it surely is. When any evil befalls the Church, or her affairs seem not to prosper, the first questions which each one of us should ask are,

Can it be *my* fault? What, if any thing, have *I* done, or failed of doing, to cause these troubles? If all would answer these questions faithfully, and, having answered them, would apply the needful remedy to their own minds and lives, little else would be required to restore unity and happiness to the entire body. Other matters would readily be adjusted, and fall into their proper places.

Let us, then, in picturing to ourselves the ideal church, begin with the ideal church member. First of all, he seeks to stand in his true relation to the Lord. He recognizes, above every thing else, the fact that the Church exists for the sake of that relation. He knows that, if he is sincere, he himself has become connected with the Church, in order that he may be more really and fully a child of God. He values the Church because of the knowledge which she gives him of his Heavenly Father. That knowledge he finds in the Word and in the doctrines drawn from it, which things are her peculiar charge. To identify one's self with the Church is to enter into a covenant with Him who is the head of the Church. It is to assume certain definite obligations to the Lord. It is an implied agreement to love Him and to keep His commandments. Thenceforth the life one leads is a life in which the Lord should hold the chief place. All things, great and small, are referred to Him. Every question of right and wrong is viewed in the light of His countenance.

The teachings of the New Church are precious, because they make real to us this intimate personal relation to the Lord. By the conception which they give us of Him, as the one God, infinitely loving, infinitely wise, revealed in the Divine Humanity of Jesus Christ, they bring Him very near to our souls. He ceases to be a God afar off, and becomes the closest of friends. Out of this living relation many consequences must flow. Not only will the habit be formed, of remembering Him in all the affairs of life, but we cannot fail to turn to Him in prayer. Those who are always conscious of His presence, will spontaneously express the feelings of their hearts. They will tell Him of their thankfulness for blessings, of their dependence on Him,

and of their need of help. In the loving intercourse which they have with Him, they will keep back nothing. This is a most important matter, and must not be forgotten. The ideal member of the New Church will certainly be a man who prays. He may not do so ostentatiously. He may not bring the outward act of prayer into great and frequent prominence. He will surely endeavor to observe the spirit of the Lord's teaching: "Thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father who is in secret." That is, he will try to come into quiet, interior states of mind, whence natural and worldly thoughts are excluded, and thus to hold communion with his Saviour. But, whatever be the form and manner of it, some such communion he will not fail to hold. Nor will it be always unformulated or unspoken.

Beside praying to the Lord, the man whose portrait we are drawing will habitually seek Him in His Word. How, indeed, can he consistently do otherwise? He is taught that in the Sacred Scripture or the Word the Lord makes His Second Coming, or—what is the same—by showing the higher sense within and above that of the letter, reveals Himself afresh to the minds of men. He learns further, that "by the sense of the letter of the Word there is conjunction with the Lord, and consociation with angels." Thus the Bible becomes to him a living book, and infinitely more precious, than it was before. It is his frequent, if not his daily, companion. He consults it as the Lord's holy oracle. Let us not be deterred from this practice, because, at the present day, it has fallen into general disuse. The need is all the greater for that very reason, in order that we may gain protection from the almost overpowering sphere of self and the world, by which we are surrounded. The conditions of modern life may in many instances render stated family worship difficult, if not impossible, desirable though it be in itself. But no outward conditions of any kind can prevent the faithful New-Churchman from taking, if he wishes, a few quiet moments in every day, for the sake of drawing near to the Lord in His Word. Try it, and see if there is not a blessing in so doing.

It is a self-evident fact that he who lives in the consciousness of the Divine presence will be ever mindful of his fellow-men. True love of the Lord must include love of the neighbor likewise. The two great commandments are inseparable. Those precepts of the Decalogue which prescribe man's duty to his brother man are as much the expression of God's will, as those which enjoin fidelity and loyalty to God Himself. It is all one and the same thing. Hence to be just and kind in human relations forms part of the obligation which the ideal church member has assumed. He has pledged himself to a life of use, that is, of loving service to mankind. So far as such a life requires, he is ready to deny himself and to take up his cross. He perceives that, if he is to love his neighbor truly, he must resist the evil inclinations of his own heart. He must subordinate to his neighbor's welfare his own natural desire to be rich and powerful among men. He must be content to take any place, however humble, which may fall to his lot, provided it be the way in which he can best help and serve others. This is the spiritual purpose which should pervade every society of the New Church. Nothing else can fill it with such a glow of brotherly affection, as the common effort to subdue the individual self-life for the sake of the general good. Nothing will give such strength and encouragement to all, as the sphere of the love of use thus practically exemplified by all. The principle is one which no man can deny. It is applicable to human beings everywhere, and under all conditions. But think with what clearness and definiteness it is presented in the heavenly doctrines of the New Jerusalem; and surely we can have no excuse for ever losing sight of it, or for failing to make it the animating influence in our dealings with each other and with all mankind. Let us mistrust ourselves, and pause for reflection, if at any time we have cause to fear that charity, in the broad, true, sense of the term, is waxing cold among us.

But you will say, These are truths of the most general and familiar kind. Unquestionably they are. For that very reason they have been brought forward. The subject of my address

is, "A New Consecration." To what do we need to be newly consecrated, except to the great governing principles for which the New Church stands? The Lord, His Word, and a life of use according to His commandments, if these essential doctrines are duly remembered, if they are cherished in our heart of hearts, if we are in dead earnest about them, the Church, as represented by us cannot lose her vitality; it is impossible that we should go far astray. Apathy and disaffection arise, only when interest in these primary things is weakened, or when matters of minor importance are made the chief object of attention. The ardor which is first felt when one accepts the teachings of the New Church ought to be perpetual. Something must be wrong with us, if it is not perpetual. The new song mentioned in the Psalms and in the Apocalypse signifies, as we are told, "acknowledgment and glorification of the Lord from joy of heart." It is called new, because it belongs to a class of things which never can grow old. It is like the sun, which rises as fresh and bright today, as it did in the morning of creation. Genuine truth can never lose its freshness. Like God Himself it is eternal, — for ever and ever the same. Who, then, that is right-minded, can become tired of it? Who that is right-minded can fail to love it with ever-increasing delight? Let each one judge for himself how far he fulfils the desired conditions.

Still further and more specifically our study of the ideal New-Churchman may be profitably pursued. He is taught, among other things, that his relation to the Church was designed to be that of a child to a parent. So far as she fills her proper place with regard to him, she is his spiritual mother. This is the same as saying that she is the highest of earthly neighbors. We know that collective bodies of men are our neighbors, as well as individuals. Our country, for example, is our neighbor in a very obvious sense. But in a sense equally obvious, and even more exalted, the Church is our neighbor, because her office is to supply us with the things which are needed for spiritual and eternal life. Our part is to treat her as such a neighbor, — to honor and revere her as the mother of our souls. So doing, we shall

accord to her the highest position among objects of our interest and care. That is to say, in classifying the obligations under which we rest to the larger and smaller forms of humanity around us, those which we owe to the Church will stand first.

How many of us live in the recognition of this superior relationship? How many practically discharge their duties to the Church on the basis of it? In the early days of our Association the question, in what way the Church could be most lovingly and efficiently served, was a constant and absorbing one. The financial part of their obligations was most religiously considered by devoted laymen. Exhaustive reports on this subject may be found in our records. The conclusion generally reached was that, while the Jewish law of tithing could not be regarded as literally binding on any one, it offered an excellent rule to follow, in the absence of more explicit instruction. Accordingly not a few of those old pioneers were in the habit of setting aside a tenth part of their net annual incomes for Church purposes. This, at least, they plainly deduced from the doctrines, namely, that such matters should not be left at haphazard, but that the payment of a definite proportion of what one receives from the Lord should always be made to Him as the Giver. It does not appear that any of them were impoverished by the practice of this principle. And is not the principle correct? Is there any other adequate way of acknowledging that all we have is the Lord's, than to apply a fixed portion of our natural substance to the spiritual uses of His Church? If our connection with the Church is more than nominal, — if we really look to her as our spiritual mother, — can we consistently do any less than this?

The ideal churchman, — he who gives to the Church her proper place, — will be ready to serve her in every possible manner. His time, no less than his money, will be at her disposal. The smallest proof of earnestness which he can offer will be prompt and regular attendance at her worship. Knowing that each one who comes in a good spirit must add some strength to the common sphere, he is eager to do his part. He does not leave the responsibility to others, and find fault with them if they

evade it, but he takes his own full share upon himself. The consequence is that flimsy excuses cannot tempt him from Sabbath services, any more than they can from his week-day employments and recreations.

It goes almost without saying, that the man whom I am describing will be interested in missionary work. To delight in the Lord's truth, to live the life it teaches, and not at the same time to wish to communicate it to others, is a contradiction of terms. Every genuine New-Churchman must be in some sense an apostle and evangelist. Freely he has received; freely he will wish to give. He cannot bear the thought of keeping his great blessings to himself. The missionary spirit in him is spontaneous, and he will seek to exercise it in all good ways that open before him. The Church as a whole is charged with the same duty; and the performance of it constitutes one of the chief bonds of brotherhood. No loyal member will hold back from some measure of participation in it. This, again, as we have seen, will be the legitimate effect of individual interest and devotion. It cannot be worked up by any spasmodic or artificial efforts. It must be the natural and steady outspringing of the state of the Church, whose zeal cannot be repressed, because there is no treacherous, passive, or lukewarm person within her fold.

And so, as your General Pastor, with all the urgency of which I am capable, I invite you this day to a new consecration. For the time being, if no longer, let us look inwards, not outwards. Let us put to ourselves some of the searching questions which have been suggested. If we are disappointed at the slow growth of the Church, and would consider the reasons for it, let our inquiries begin at home. How much of the true Church is there in you and me? How much of the love and faith which, as we know, constitute the Church in man, do you and I embody in ourselves? In the eighth chapter of Zechariah we find this prophecy: —

> In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

Concerning which passage we read in the "Apocalypse Explained" as follows: —

> A Jew means those who acknowledge and love the Lord, and to take hold of his skirt signifies a longing to know truth from the Lord, and ten men out of all the languages of the nations mean all, of whatever religion, ten signifying all, and tongues of nations their religions. (433.)

The thing that attracts them to this Jew is that they "have heard that God is with him." He is one who "acknowledges and loves the Lord." Therefore do they desire and seek his companionship. It is the presence of the Lord in him that draws them. It shines in his face, it thrills in his voice, it is a spirit of love and joy in all his actions. Brethren, this is a prophecy of the age in which we live. The Jew described in it is a citizen of the New Jerusalem — of that Holy City to which we ourselves aspire to belong. Far be it from us to claim that we fulfil the conditions of worthy citizenship! But is it not evident that in the degree in which we clearly fall short of them, we fail to commend the Church to the world outside? And how about our own children? If they do not find in her, not only the bright light of truth, but a warm sweet atmosphere akin to a mother's love, we must cease to wonder if they stray from her, doubting her sincerity. For children and young people do not look at things in the abstract. What they see is not principles, but the men and women who profess to be guided by those principles. The religion by which they will be most affected is that which is illustrated before their eyes in kindness and good-will, in fidelity to duty, in cheerfulness and happiness, in a devotion to the Church, which is more than lip-service, in a worship of the Lord which shows Him to be the constant, governing, power in their lives.

We have, as has been said, a work to do in presenting the doctrines of the New Church to those who are unacquainted with them. We must deliver the message, "whether they hear, or whether they forbear." Our efforts may, or may not be followed by the desired results. The world may or may not, be

ready to receive what we have to give. In this matter we must be willing to bide the Lord's time; for all the issues of events are in His hands. But, while we do not falter in this field, we must not forget that building up the Church within itself and maintaining its integrity is a work even more imperative. Of what use is it to call new comers into the city, unless there is a worthy city to call them into? So, again let me sound the appeal. Does the Church suffer through the neglect of any or all of ourselves? If she does, now is the time to repent of our shortcomings, sitting in sackcloth and ashes. Now is the time to throw the errors of the past behind us, and to pledge ourselves anew to her service.

JAMES REED.

MISSIONARY WORK IN THE NEW CHURCH.

If a native of a remote country, or an inhabitant of another planet, who had never heard of the Christian religion in the form we have it, were to read the gospels for the first time probably nothing would impress him more forcibly than its missionary character. The very word missionary means one who is sent to others. The Latin word from which it is derived means the same as the Greek words from which the names apostle and angel are derived. The Lord declared Himself sent into the world to save it. He gathered His disciples, not simply to teach them of Himself and His kingdom, and bless them with a sweet intimacy with Himself, but to send them with His messages of salvation and His works of love. He charged them to be the light of the world, and to let their light so shine that men should see their good works and glorify their Father in heaven. His parting injunction as He ascended into heaven after His resurrection was: —

> All power is given unto Me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. (Matt. xxviii. 18–20. Cf. Mark xvi. 14–20.)

This is the injunction that has come down through the Christian centuries to the New Christian Church. The character and aims of the Christian religion have not been changed one iota in this matter by the second coming of the Lord. The first event of that coming, when it had been completed, was the sending forth of the Lord's disciples in the spiritual world to proclaim it; and the good tidings were of even greater joy there than the good tidings brought by the angels to the shepherds of Bethlehem at His first coming. At the end of the work entitled, the "True Christian Religion," we read: —

After this work was finished the Lord called together His twelve disciples who followed Him in the world; and the next day He sent them all forth into the whole spiritual world to preach the Gospel that the Lord God Jesus Christ reigns, whose kingdom shall be for ages of ages. (791.)

This is the Gospel of the second coming which the New Christian Church is to preach throughout the whole natural world. The unfolding of it shows that the infinite love of the eternal Father dwells bodily in the glorified Divine-human presence of our Lord, making Him the only God of heaven and earth. Therefore He alone reigns. It shows that this love impelled Him to create from the beginning, and to sustain always, with the unchanging purpose of forming a heaven of the human race. Let us change the familiar words into others just as familiar: His unchanging purpose is to unite all His children in love to Himself and one another; for this is heaven. Therefore the Gospel of His New Church is to bring the Fatherhood of God and the brotherhood of men home to the world as never before. It is to be filled with the Lord's Spirit of being sent, not to condemn the world but to save it, as never before. And it is to be a Gospel of joy, of good tidings and good works as never before. The Lord began His preaching with this text: —

The Spirit of the Lord is upon Me,
Because He hath anointed Me to preach good tidings to the poor;
He hath sent Me to heal the broken-hearted, to preach deliverance to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.

(LUKE iv. 18, 19.)

However much the spiritual meaning of it may be discerned it should only deepen the power of ultimates in the letter; it should always be the beginning of texts for the New Church, holding it steadfastly to its mission, to the realization that it is sent, that in this Spirit of the Lord's love it is to "go into all the world and preach the Gospel to every creature." (MARK xvi. 15.)

In this truest of all senses the New Church should be evangelical, the messenger of good-tidings. We have not always been classed with the evangelical bodies. We need not discuss now the various possible definitions of the word "evangelical" that may have led to this, but ask ourselves rather if we have lacked this genuine evangelical spirit of the Lord's love of others which brought Him into the world in person, and sends His angels and His apostles to men with the good tidings of salvation.

Is it not possible that too often our zeal has been to introduce our doctrines to the world rather than to save the world from evil and suffering? And is there not an unconscious emphasis upon the word *our*, when the doctrines are not ours at all? Swedenborg suffered from this temptation trial repeatedly, and only through long and profound self-humiliation could he be delivered from it. The Philistines always dwelt in the coasts of Israel's land of promise. What wonder then that we should sometimes fail to address the glad tidings of the Lord's second coming to hearts and lives of men, and seek intellectual acceptance and enthusiasm for them instead: and failing to get that should become disheartened, and shake off the dust from our feet at the world's doors! We may complain that the world is not ready for the new gospel simply because we are not reaching out far enough, and seeking to meet the vital needs, the life-needs, of men. We are familiar with the faith-alone defects of doctrinal statements, but there may be an approach to the intellect alone in missionary effort which is quite as disastrous. The Lord's promise to be with His apostles "always, even unto the end of the world," must depend upon this—upon teaching men, by example as well as precept, to observe all things whatsoever He has commanded: to do the works of love must always be the objective point, the end in view, rather than to believe the truths of it. We cannot conceive of any church having this promise of the Lord's presence and power fulfilled in it unless its whole attention is fastened upon the life of salvation, the life of love and righteousness, rather than upon the introduction of new truths to the intellect. There may be

publication societies made use of in printing and distributing the writings of the New Age; but until this all-absorbing purpose of the Lord's saving love is sought and cherished there is no church, in the sense of being "sent"; an organization without this cannot properly be called evangelical; the Lord cannot be with it always even unto the end of the world. Only in the measure that the Lord is with it can its missionary efforts have genuine success.

The Lord's presence in this love of saving men gives access to them in all that is best in their lives, brings a quick perception of it and ready sympathy with it; while the evil is borne with more patiently, and is not observed in a spirit of rebuke or condemnation; and certainly is regarded with pain rather than contempt or feelings of selfish superiority.

Nothing is taught more clearly, perhaps, in the New Church than the need of looking upon the good and not the evil in others. Angels, we are taught, always search for the good in those they are to help, while evil spirits search for evils in those whom they are to condemn and drag down. We are also taught the importance of treating with respect the opinions of others, and especially their religious convictions. We are warned against the harm which may come from depriving them of even a false religion before they can be led into a life which enables them to receive a true one. Can those who are "sent" by the Lord in His second coming ridicule the religion of another? Is there not some mistake then in the recent headline given to a communication in one of our periodicals which reads: "The New Religion Let Down from Harvard"? There was nothing in the communication itself to suggest such headlines.

The treatment of Dr. Eliot's address by some of us is an illustration of the point in hand. It has not always shown the heavenly desire to find the good and the true and make the most of it. It has not always shown the respect for the religious convictions of others, and the honor for a manly, sincere expression of them, and the humble, glad desire to help in a brotherly spirit, which those who are sent by the Lord, and who have the Lord with them, are sure to feel.

The proclamation that all the churches, and all the world about us, are being vastated, and that none have any truth but ours; that we have all the light there is to shine in this great darkness — such proclamations can only antagonize our hearers and send them away from our ministrations.

Let me not be understood as meaning that we do only this. On the contrary, this way of doing is the exception, and, therefore, is the more marked and painful. It is one of the mistakes, to which attention should be called, however, that it may be avoided, and that we may see more clearly by contrast the true nature and the wise methods of the mission on which we are sent.

It is, then, the mission of a new life with the Lord among men. As it is essentially a mission to the heart and life, and to the intellect only for the sake of this life, the most effective missionary work can be done by established societies with their pastors, rather than by single missionaries who present the doctrines in a few lectures and then pass on to another place. Even when this is the best that can be done, a few friends as a nucleus of a possible society in the future, are needed to prepare the way of the missionary by interesting and bringing acquaintances to the meetings, and by following up the results with sympathy and encouragement.

It will be a mistake, then, if the attention given to outlying fields leads to a neglect of assistance to weaker societies, or diverts attention from the fact that the great volume of our missionary work has always been done, and always must be done, by established societies with settled pastors. It will be a mistake also if it diverts attention from the fact that the daily life of every New-Churchman, and its influence upon his associates and friends, and the collective influence of societies of such New-Churchmen upon communities, is the most effective missionary work possible.

The missionary, whether layman or minister, must always feel the need of a society, or established church-home, to which to lead, and in which to welcome, newly interested persons.

This society, however small in numbers, with its pastor, presents the church in its orderly form. It makes visible and real a dwelling-place for the Lord among men, where His sacraments are administered and where His disciples may be united in the love, worship, and service of Him.

It is, indeed, the church in the individual where the Lord dwells in and with men. He who has all power in heaven and on earth is there; thence he sends forth His missionaries. The church is strengthened by organization; aye, it must be organized by the Divine injunction of love, "A new commandment I give unto you, that ye love one another; by this will all men know that ye are my disciples, if ye have love one to another." This love organizes His angels into societies in heaven, and perfects their powers to minister in every service. And this love organizes His disciples on earth and sends them forth in His name to preach the Gospel that "the Lord Jesus Christ reigns, whose kingdom shall be for ages of ages."

H. Clinton Hay.

THE CALL OF THE GOSPEL.

The Missionary Use from a Layman's View-Point.

Inspiring and deeply impressive are the Lord's calls in the Gospels urging men to enter the missionary field. All down through the ages have men responded to these calls and shown to the world the Lord's power to save men and to turn them into the paths of right living. Has the time passed when the clarion voice of truth is strong and effective in turning men to the Lord? Is there no way of bringing forcibly to the attention of men the evidences and proofs of the love and mercy of the Lord? Can we not right here and now have a vision of the possibilities which lie around us of giving to others of the truth which by the Divine mercy we have so bountifully received?

Of the many passages in the Word which might help us, let us turn to a few from which the light shines most clearly — that will lift us into an atmosphere in which we can intelligently and lovingly consider this important subject: —

Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway even unto the end of the world. Amen. (Matt. xxviii. 18–20.)

Go ye into all the world, and preach the gospel to every creature. (Mark xvi. 15.)

The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest. (Matt. ix. 37, 38.)

And as ye go, preach, saying, The kingdom of heaven is at hand. (Matt. x. 7.)

What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. (Matt. x. 27.)

When the disciples asked the Lord "Who then can be saved," the statement is "And Jesus looking upon them saith, With men it is impossible but not with God: for with God all things are possible." (MARK x. 27.)

The Lord's words to Joshua also give us an uplift and an intimation of what we must do:—

> This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein: for then thou shalt make thy way prosperous and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest. (JOSHUA i. 8, 9.)

In the spirit of these impressive commands let us briefly but seriously consider the question of the missionary use, the field, the man, and the means of bringing the man into the field.

The missionary use as the writer conceives it, is to bring forcibly to the minds of men convincing evidence of the love, wisdom, and mercy of the Lord.

In a somewhat different connection the Lord said:—

> He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; . . . and the reapers are the angels. (MATT. xiii. 38, 39.)

What is our field? We may say, "our," if we assume that we are ready to enlist under this call of our Lord and do our best to carry out His commands, always realizing and acknowledging Him as the Sower.

The individual field of each one of us is the sphere of life in which he finds himself placed. Here daily he will find opportunities to show his appreciation of the goodness of the Lord. But all of us are not preachers and few of us have any of the preaching faculty developed.

A broader field is the town or city in which we live, and which is reached through the activities of the New-Church society with which we are associated. Here one of our number is able to devote himself largely to the preaching function and

to minister to the needs of the community. The combined efforts of all of the members of a society, coördinated for the most effective results, are more powerful instruments in the hands of the Lord than the unrelated activities of individuals.

The field of an association is a larger geographical territory, and enlists the coöperation of a number of societies and ministers. It is of course possible to concentrate the missionary efforts of the association in some particular locality. It does not require much investigation to know that all around us are such opportunities for intensive work, but the writer believes that an association should attempt extensive work and seek broadly to preach the gospel to those most likely to receive it, whether they are found in cities and towns where societies are already established, or in cities and towns where now are no formal organizations. Scattered throughout the community there must be people who like Simeon of old are "just and devout, waiting for the consolation of Israel." To them must be our appeal; and it is to the wisdom which ought to flow into the missionary efforts of our associations that we have a right to look for devising ways and means of cultivating this field to the glory of God. As the field of the home is broader than the field of the individual, and as the field of the society is broader than the field of the home, so is the field of the association broader than these other fields, but inclusive of them, and requiring a correspondingly broader, deeper, and higher love and wisdom for its cultivation.

But what of the man or men who are to cultivate this field? No doubt it requires many men to do it effectively. Such a one should be able to say with Paul the Apostle: —

> But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. (1 Cor. xv. 10.)

The prime requisite of the missionary is a living faith in the love, mercy, and power of the Lord — a faith resulting from personal experience, a faith that has been applied to life. He is a

man who knows men, who appreciates their spiritual needs, who is able to present the truth clearly, convincingly, effectively.

An example from industrial life will serve to illustrate my idea. A machinist is a good worker at the lathe. He understands what can be done with it, and does his day's work faithfully and efficiently. He, however, has no power of communicating his knowledge, no particular enthusiasm in his occupation. He plods along from year to year without much change. Another machinist knows equally well what his lathe can do, but he is ambitious to communicate his knowledge to others. He becomes a teacher and an enthusiastic one. He leads others to the use of the lathe, perhaps hundreds. He inspires with enthusiasm those who are working at the lathe. We need not say that he is performing a better use than the one who sticks faithfully to his lathe year in and year out, but his influence in the community is different and reaches many more people.

The spirit of the missionary is in the man who can go forth to teach and lead others. The faculty of meeting others and creating a favorable impression for the truth in the minds of those who are strangers to it as he presents it, must be his. The New-Church missionary, in addition to having a thorough knowledge of the literal sense of the Word, must needs have a working knowledge of the heavenly doctrines as drawn from the Word, and a realization and appreciation of what is meant by the second coming of the Lord. To demonstrate the practical use of the Word, and of the doctrines of the New Church as applied to life, should be the missionary's aim.

If this ideal seems to be too high to be attainable let us take encouragement from the teachings of the writings of the church, which state, in what seems to be an extreme case, that: —

> Although priests and elders who preach holy things and yet are in evil life and evil belief . . . have no communication with heaven in themselves . . . yet those have who hear and receive the words from their mouth, if they are in a pious and holy internal; for it matters not from whom the voice of good and truth flows forth, provided their life is not manifestly wicked; for this life causes a scandal. (Arcana Cœlestia, 4311.)

Such preachers, although as Swedenborg teaches they are in the midst of evil spirits, can present an appearance of affection for what is holy, and so, presumably, help those who are in a pious and holy internal. But how much more effective must preachers be who are in spiritual love and thence in faith, with whom are good spirits and angels, and who are thus in spiritual communication with heaven. This teaching is encouraging, for between the two classes of preachers referred to are almost numberless degrees, in some one of which each preacher is sure to find his place of usefulness.

If the missionary has the presence of the Lord with him, is in the midst of good spirits and ministering angels, and has the loving and intelligent support of the association, what is to hinder the success of his efforts to bring a knowledge of the truth concerning the Lord to those waiting for the consolation of Israel.

Now having considered the field of the missionary use, and the kind of man for the field, the means of getting the man into the field is the important problem. In the first place I believe that the Theological School should be on the lookout for men adapted to be missionaries, and should give them a special training which will make them intelligent and efficient. Possibly this is asking a good deal of the Theological School, but certainly the "call of the Gospel" requires the utmost endeavor to meet it. The school should educate and train missionaries for their work as carefully as it trains pastors for theirs.

Then the associations and the Convention should furnish the means for placing the man in the field. "For the labourer is worthy of his hire" (LUKE x. 7). There is no doubt of this. It is not the business of the missionary to raise the funds for his own maintenance in the field. His brethren should see to it that he has faithful and prompt support. Thus, in a sense, they should feel that he is their missionary, that they are sending him, and he represents them and is preaching the Gospel for them. This cannot be the case if they are paying for his services from trust funds of others instead of from their own

pockets. Nor can the missionary feel that he has their living and sympathetic support if they are contributing little or nothing of their own. In one of our largest associations the members, outside of two societies and of the income from legacies of the dead, contribute only an average of thirty cents each annually for missionary work. The money for missionary work should be live money, not the income from funds. "Freely ye have received, freely give." (MATT. x. 8.)

Would it not be a good plan to have a missionary board so organized that it could encourage giving by having its members visit the different societies of an association, explain the missionary work that the association is doing, and make everyone feel that he is part of an efficient organization working in accordance with the Lord's commands for the best good of the whole community. A combination of a missionary such as I have described, a missionary board such as I have suggested, and a strong association, all acknowledging that the will, the understanding, and the power to carry on the work are from the Lord alone, could not fail of success. Then would be realized the happiness and satisfaction foreshadowed in the oft-quoted passage of Scripture: —

> Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (MALACHI iii. 10.)
>
> Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. (JOHN iv. 34–36.)

Shall we not respond to the call of the Gospel?

JOHN DABOLL.

THE NEED OF DIVINE REVELATION.

THE knowledge of natural things is acquired by means of the five senses and by reasoning on the facts so acquired. This mode of acquiring knowledge, by frequent exercise, begets a habit of thought which assumes that there is no other way of acquiring it, and that any claim that it has been received in any other way is unfounded and untrue. The scientific mind is thus strongly attached to the idea that knowledge is attainable only through the senses of the material body. In reasoning concerning spiritual things, concerning God and the future life, it is believed that these ideas first came into existence by a process of natural reasoning based on the phenomena of nature. The untutored savage, when it thundered, it is said, imagined that some great being spoke, and thus he originated the idea of God. This idea, it is supposed, became perfected as men developed in intelligence. If the first supposition on which the idea of God is based is erroneous, we can readily see that the further development of that idea has no better groundwork than the original thought of the uneducated savage. No deduction, therefore, from mere physical facts can give any certainty that spiritual things really exist.

The knowledge of spiritual realities does not originate from physical facts and reasoning therefrom. There is another way by which a knowledge of these facts has come into the world, namely, by revelation. But after the truth has been revealed men may reason about it, and confirm or reject it, using the facts and appearances of nature for this purpose. Those who think that spiritual things may be known by processes of natural reasoning believe that theology and religion have been developed in the world by the same processes as the natural sciences. What does Swedenborg teach on this subject? We read: —

It is believed in the world that man from the light of nature, thus without revelation, can know many things which are of religion, as that there is a God, that He is to be worshipped, and also that He is to be loved, likewise that man will live after death, and many other truths which depend upon these; and yet this belief is derived from self-intelligence. But I have been instructed by much experience that man of himself knows nothing at all concerning Divine things and concerning those things which are of heavenly and spiritual life, without revelation. For man is born into the evils of the love of self and of the world, which are such that they shut out influx from the heavens and open up influx from the hells, thus such as make a man blind and incline him to deny that there is a Divine, that there is a heaven and a hell, and that there is a life after death. This is very manifest from the case of the learned in the world, who by store of knowledge have raised the light of their nature above the light of others; for it is known that these deny the Divine and acknowledge nature in place of the Divine, more than others; and also that when they speak from the heart and not from doctrine they deny the life after death, likewise heaven and hell, consequently all things of faith, which they call restraints for the common people. From this it is plain what is the quality of the light of nature without revelation. It has also been shown that many who have written upon natural theology, and from the light of their nature have skilfully confirmed those things which related to the doctrine of their church, in the other life deny those same things in heart more than others do, and also deny the Word itself, which they attempt utterly to destroy; for in the other life hearts speak. . . . The ancients did not know those things from the light of their own nature, but from revelation, which was diffused even to them from the church; for the church of the Lord from the most ancient times had been in the land of Canaan. . . . From this source both Greeks and Romans had knowledge respecting the Supreme Deity and the immortality of the soul, of which their learned men wrote. As to the gentiles at this day who also know that there is a Divine and that there is a life after death, they have not had this knowledge from the light of their own nature, but from the religious teachings handed down to them from ancient times, which were founded upon such knowledge as in various ways had been diffused from the church which had revelation. This was of the Divine Providence of the Lord. (Arcana Cœlestia, 8944.)

This principle, that a knowledge of spiritual things is given by revelation, is frequently stated in the writings of Swedenborg. The reason why spiritual knowledge is necessary is shown in the following statement: —

The natural man sees things in the light of the world, which light is called natural light. Man procures this light to himself by means of the objects which enter by sight and hearing, thus by means of objects which are of the world. . . . Spiritual perception does not come from natural truths, but from spiritual truths. . . . The reason why spiritual perception comes from these truths is that the light of heaven is Divine truth proceeding from the Lord, and this shines as light before the eyes of the angels, and also shines in their understandings and gives them intelligence and wisdom, but with variety according to the reception of it in good. Wherefore the knowledges of spiritual things must be in man in his natural in order that there may be spiritual perception; and knowledges of spiritual things must be from revelation. (*Ibid.*, 9103.)

We also read: —

Without the Word there is no conjunction [of heaven with the world], that is, without revealed Divine truth; and if there be no conjunction, the human race perishes. (*Ibid.*, 9212.)

The principal reason [why the Lord was willing to be born on our earth and not on another] was for the sake of the Word, because the Word is Divine truth itself, which teaches man that there is a God, that there is a heaven and a hell, and that there is a life after death. Moreover, it teaches how one ought to live and believe in order that he may come into heaven, and thus be happy forever. All these things without revelation, thus on this eatrh without the Word, would have been altogether unknown; and yet man is so created that as to his internal he cannot die. (*Ibid.*, 9352.)

Man without a revelation from the Divine cannot know anything about eternal life, nor indeed anything about God, and still less about love to Him and faith in Him. For man is born in mere ignorance, and has afterward all things to learn from what is of the world, and form thereof his understanding. He is also born hereditarily into all evil which is of self-love and the love of the world, the enjoyments therefrom reigning continually and suggesting such things as are diametrically opposed to the Divine. It follows from this that man of himself knows nothing about eternal life; and therefore there must necessarily be a revelation to communicate such knowledge. (*Ibid.*, 10318.)

In the "True Christian Religion" it is shown that: —

The knowledge of God and thence an acknowledgment of Him is not attainable without revelation; and a knowledge of the Lord, and thence an acknowledgment, that *in Him dwelleth all the fullness of the Godhead bodily*, are not attainable except from the Word, which is the crown of

revelations; for man, by the revelation which is given, is able to approach God, and to receive influx, and so from natural to become spiritual. (11, Cf. 22.)

In the "Coronis" it is said,—

Religion cannot be given except by some revelation, and by its propagation from nation to nation. (39. Cf. True Christian Religion, 273–276.)

If revelation is necessary in order that religion may exist, how is it that so many believe that a knowledge of God and of the future life may be acquired through natural theology? The reason is that one naturally favors the ordinary mode of acquiring knowledge through the physical senses, and is unwilling to admit the possibility of receiving knowledge of spiritual things by any other method. Even those who retain the traditional belief of the church in the Word as a Divine revelation have but a vague idea concerning the way or mode by which revelation was given through prophets and apostles. This lack of knowledge renders it difficult for even the leaders of the church to defend the Word as a revelation. Hence comes the weakness of theologians at the present day and their inability to adequately meet the inroads of the higher critics and others, who consider the Scriptures as a mere collection of literature produced in the ordinary mode of literary composition, and as representing the personal ideas and opinions of the writers.

The very things in the Scriptures which indicate their supernatural origin are regarded by many as evidences of superstition, ignorance, or fraud. The appearance of angels; the visions of Ezekiel, Paul, John and others; the auditory phenomena mentioned in many places of the Bible, are regarded as hallucinations produced by disordered and excited conditions of the brain. To many persons their very presence in the narrative discredits the story rather than exalts it to the position of Divine revelation. The investigations of the Society for Psychical Research show that such experiences are by no means uncommon at the present day, thereby establishing such ex-

periences as facts. In the giving of the Word these experiences are narrated to embody facts of psychical experience as indications of the existence of the spiritual world, and they are also used as means of communicating Divine messages to mankind.

The Word itself is not a narrative of merely historical events, but everything therein is significative of spiritual things. This Swedenborg affirms in the following statement: —

> It is historically true that Abram so said to his wife, when journeying into Egypt; but as has been said, all the histories of the Word are representative and all the words are significative. No other historical things are recorded in the Word, and in no other order, and no other words are used to express them, than such as in the internal sense may express these arcana. (Arcana Cœlestia, 1468.)

In treating of the Lord's instruction in knowledges when a child it is said: —

> The external man is corporeal and sensual; nor does it receive anything celestial and spiritual unless knowledges are implanted in it, as in ground; celestial things can have in these their receiving vessels; but the knowledges must be from the Word. Knowledges from the Word are such that they are open from the Lord Himself; for the Word is itself from the Lord through heaven, and the Lord's life is in every single thing of the Word, although it does not so appear in the external form. Hence it may be evident that the Lord in boyhood was not willing to imbue Himself with any other knowledges than those of the Word; and this was open to Him, as was said from Jehovah Himself, His Father, with Whom He was to be united and become one; and this the more because nothing is said in the Word which does not in its inmosts look to Him, and which did not first come from Him. (*Ibid.*, 1461.)

The Word with all its contents is entirely different from other books in this respect, it is a revelation from God, its very form is Divine because of its representative character, and when received in the mind knowledges therefrom are the means by which the natural mind is brought into harmony and correspondence with the Lord and heaven.

Why cannot knowledge derived by a natural process of reasoning effect the same results? Because the things of the world are adapted only to develop the knowledge and love of the world

and love of self. These loves are opposite to the loves of heaven. To bring man into harmony with heaven knowledges of heavenly things are brought down from heaven by Divine revelation and are implanted in the natural mind. These knowledges are in and from the Word only. They cannot be attained by a mere process of reasoning.

In the "Spiritual Diary" we read, concerning natural theology: —

> Natural theology can manifest nothing whatever concerning the Divine, heaven and hell, the life after death, faith, unless they had previously known them from revelation. (4757, 4758.)

In the posthumous tract on the Word we read: —

> Angels spoke of natural theology, that this without the Word reveals nothing, but only confirms those things which are known in the doctrine of the church from the Word, and that confirmations from nature by means of rational light, strengthen spiritual truths, because everyone has a natural idea concerning spiritual things, by which he retains them in the memory and can thence bring them forth into the thought and revolve and ventilate them rationally. Wherefore if confirming things are added from nature the truth is strengthened. . . . They added that no one from natural theology can enter into spiritual theology; but everyone from spiritual theology can enter into natural theology, because this is from Divine order, but the former is contrary to Divine order, for the natural is gross and impure, and the spiritual is subtile and pure, to enter from the gross and impure into the subtile and pure is not possible. . . . It is similar with the Word, they who do not believe in the Word from the Word, never can believe anything Divine from nature; for the Lord teaches, *They have Moses and the prophets, let them hear them. If they do not hear Moses and the prophets, neither will they be persuaded if one should rise from the dead* (LUKE xvi. 29, 31). It is similar if anyone wishes to believe from nature alone, having rejected the Word. (*De Verbo*, 16.)

Every religion has been originally founded on truths given by revelation. The religion has the power from on high by which its followers are regenerated in proportion to the abundance and clearness of those revealed truths and their reception in mind and life. When any body of men lose faith in the truth as a revelation, and accept it only as a product of human

rationality, the church loses its spirituality. Its theology is natural even though the truths were originally revealed. It is the same with the Word, so far as it is rejected as a Divine revelation and is accepted only as literature the spiritual essence of the Word is emptied out. It ceases to be the Word of life to the people. This attitude to the Word in the course of time will beget an indifference to spiritual truths. All the emphasis and interest of the mind will then be placed on material things alone. The idea of the Word as a Divine revelation is essential to the spiritual progress of mankind because it is the very channel through which the regenerative influences come from God to men. Philosophy has its place and relation to revelation in giving a rational support to the principles revealed.

JOHN WHITEHEAD.

DIVINE PRINCIPLES THE SOLE SUBJECTS OF REVELATION.

THERE are three planes of consciousness in man, constituting three kingdoms of life. They are (1) the physical, or sense-life, with all nature as the field for its exercise; (2) the civic or moral relation of man with man, with society as the field for its experience; and (3) the spiritual consciousness, or the relation of man to God, with the boundless domain of love as the realm for its existence.

Each kind of life has its own theatre for its self-realization, and each kind has its own mode for making itself known to man. The physical comes to man through the senses, and the organization of the knowledges thus obtained results in what we call science. Man's moral and civic life comes to him through his intercourse with fellow man. I have classified these last two under one head as a matter of convenience in this discussion, because they include the entire relation between man and fellow man, though not forgetting that they are distinguished into two classes in the writings of Swedenborg.

Man's knowledge of spiritual things comes to him by means of revelation, and revelation is accomplished through the opening of the spiritual senses in seers and in the hearers of spiritual-world voices, and through the perceptions of those to whom it is given to see the truth.

Each grade of life, while as an experience of consciousness it is entirely distinct from the others, finds its existence through the services of grades below itself — the life of the senses being the lowest and that upon which both the others ultimately rest. Man's civic and moral life rests upon his senses, and his spiritual life depends upon both his moral and his physical life for its expression, being always and necessarily embodied in their terms. In thus making use of the lower planes of human life

as the means for revealing itself to man, spiritual life does not concern itself in any degree with the lower planes of life as such; that is to say, it is not concerned with the correctness or the error of either science or morals as science and morals, but takes them as it finds them in the mind of man and subjects them to its own service.

This is necessarily so for several reasons. In the first place, the angels who are infilled with spiritual truth know nothing about natural science and care nothing for it. It would be impossible for a knowledge of mere natural things to be given in this way. In the second place, in reference to morals, angels judge of the qualities of a man's life from his motive principles and no more concern themselves with its moral aspects as such than they do with the scientific accuracy of his ideas. The physical and the moral life of man are the materials out of which the letter of the revelation must be constructed. They constitute the terms in which it must be expressed. And what they may be made to represent is all that there is to them from the spiritual point of view. Their qualities outside the use they may thus be made to serve, do not affect the quality of the revelation any more than the quality of the material of which a statue is made affects its artistic value. Morals reveal the truth as representatives, not as examples of it.

The rational impossibility that a spiritual revelation should consist of new morals or of a new science, may be seen when we consider that such a revelation because of the revolution in science and morals it would require, would be immediately rejected, or if accepted would be externalized, that is, the moral behavior inculcated would soon be looked upon as good in itself, without reference to the motives inspiring it. Still again, a revelation of external laws of conduct would be hopelessly limited. As soon as such a code had been outwardly realized, the purpose of the revelation would be accomplished. Whereas the revelation of Divine principles contains potentially infinitely more progress and reform, both in science and morals, than could possibly be advocated or even expressed at first.

For these reasons morals and science *per se* are entirely out of the field of spiritual interest and thought.

There are many illustrations of this principle. A sculptor in any given country must work with the materials which that country supplies. He may make his statue of stone, or clay, or plaster, or wax, or even of some vile stuff, and the question of its artistry will be not at all affected by these variations in the substance of which it is wrought. This is livingly set forth by Swedenborg in his description of the mode by which angels talk with men. The moment an angel conjoins himself to a man, he comes into possession of the man's language, and indeed into all the natural imagery stored in the man's memory from his experiences in this world; and in that language and that imagery as thus possessed he expresses himself. The angel knows no other natural language or ideas than those of the special man he is conjoined with, and his angelic ideas automatically clothe themselves in the forms of this world thus supplied him.

This is often illustrated in seeking to convey ideas of natural things. If a citizen of our country were in Africa and should attempt to tell one of the tribes of that country about the United States government, he would be compelled to express himself in the terms of his dusky pupils, and would represent the President as a great chieftain, his real meaning being not that the President's position is in external details like that of the African chieftain, but that the latter's tribal authority represented the national authority of the President. When Swedenborg, in order to show that boys differed from girls, described the behavior of boys and girls in a certain park in which he observed that the boys, unlike the girls, were inclined to fight and to throw stones, his story certainly accomplished its purpose in showing that boys differed from girls, which was the entire purpose of his telling it; but though expressing no disapproval of the roughness of the boys, his neglect to do so must not be taken as his endorsement of the practice among boys of throwing stones and fighting. In like manner should we interpret Swe-

denborg's use of scientific illustrations. His statement that the sun is of pure fire — which was the common thought of the science of his day — is not to be looked upon as a revelation of a scientific doctrine. Again Swedenborg's statement in reference to certain men practicing questionable morals, among which he mentions gambling and telling amorous stories, that to some the angels imputed what they were doing as sin, and to others not, to each according to his motive without regard to the morality of the thing as such, illustrates this same principle. The angelic judgment was entirely interior to the mere moral aspect of the men's behavior.

All this is amply illustrated in the revelations of the Word, in which ancient sacrificial worship, the practice of polygamy and other moral evils were made use of, but not thereby approving of them as morals. "A bruised reed will he not break, and smoking flax will he not quench."

In reference to the revelations to the New Church we may lay down this canon of interpretation:

The external things of our worldly life in which Swedenborg sets forth and illustrates the truths of the Church, are to be regarded simply as material which he found available for the embodiment of those truths. This use of them must never be taken as an endorsement of them either as true science or as correct morals.

But though a spiritual revelation does not directly concern itself at the time of its appearance with either the science or the morals of man, after it has attained a lodgment in his thought and affection, it descends into his life and clothes itself both with a new science and with improved morals in harmony with its nature. In respect to morals it begins by regulating them, putting them into such shape as will best serve its purpose, and ends with their revolution. This is shown in the Divine revelations to the Jews. It did not do away, for instance, with polygamy, which was already in existence, but it placed polygamy under regulations, so that by the time of the coming of the Lord it was but rarely practiced.

A new spiritual doctrine is infinitely more far reaching even in the field of morals than is any possible code of morals, for as soon as the new code is adopted, the mission of its coming is ended; whereas spiritual truth as soon as any given stage of its unfoldment is attained, immediately opens new heights of purer life for man's aspiration. Indeed, a spiritual truth which when realized will utterly destroy a system of morals, may at its first appearance find its expression in them.

As an illustration showing that a revelation does not concern itself with morals as such, note in the parable of the two debtors the terrible severity with which according to the story, the unforgiving debtor was treated (MATT. xxiii. 23–35). He was to be cast into prison and given over to the tormentors until he should pay his debt — a treatment horribly unchristian, notwithstanding which the Lord made use of it to embody a great spiritual principle.

In fact much harm has come to the church from mistaking teachings which were intended to be only spiritual for moral or scientific. Such a mistake gives the Divine sanction to the morality and science of previous ages, thus keeping back their natural unfolding and progress, and utterly covers up the spiritual truth by burying it in moral and scientific naturalisms. In this way the confusing of revelation itself with the moral and scientific images in which it is brought to man is destructive both to the growth of a man's morals and to the progress of his spiritual understanding as well. A striking illustration of this may be observed in the history of the warfare between science and religion which arose from the supposition that the letter of the Word taught natural doctrine. The church treated the early astronomers as heretics, and made martyrs of them; and it comes even to the time of the writer's childhood-memory when the church was intensely agitated over the discoveries of geology as if they invalidated the Divine Word itself. The more recent church disturbance over the theories of Darwin are well within the time of the memories of younger men.

Great advantages flow from recognizing revelation as con-

cerned with principles distinctly above the science and the morals in which it is expressed. The very conception of what is revealed to man, when we recognize great principles as its subject, is relieved of personality and pettiness. It deals only with what is vast and universal, and he who receives it never imagines that he has mastered it, but anticipates a further and deeper understanding of it. Thus the possibility of growth is preserved. The external and literal features of revelation become its servants, not its limitations, and a boundless field is opened for the exercise of rationality. Such a conception of revelation, too, enables one to distinguish between the essential and the non-essential things of spiritual life. So long as the letter of the Word was supposed to teach the laws of science and morals, man was held back both in his natural and in his spiritual progress. Recognition of the truth that the Word does not directly teach either, on the one hand gave an impulse for the unfolding of better morals and a better science, and on the other it released spiritual thinking from trammels and fetters.

In the history of the New Church we have made mistakes of this kind. The most childish of these is our imitation of outer features of the other-world ways of doing things. Mr. Proud, one of the earliest of our New-Church ministers in England, wore in his pulpit a large golden girdle about his waist in imitation of one of the princes of a heavenly society whom Swedenborg described. The late J. Y. Scammon related to me that a New-Church acquaintance of his at one time ate all the salt he could endure on his food because salt corresponded to a desire for the conjunction of good and truth; but that later on discovering that salt also corresponded to the vastation of one's affection for good and truth, he abstained from it as much as possible — both of which courses were absurd.

New-Church houses of worship have sometimes been fashioned after some of Swedenborg's descriptions of houses of God in heaven. Any externalism, adopted merely as such, without reference to an evident use here and now, but in imitation of something Swedenborg saw in heaven, or because of some cor-

respondence, a knowledge of which has been gathered from the writings, is a hindrance to the interior realization of the Divine truths that are contained within the writings for the upbuilding of our understanding, and the inspiration of our love. Such a course makes us like those worshippers who are so absorbed in contemplating the ornaments of the lintel of the temple that they linger without and do not enter the house of God itself. Among these externalisms may be mentioned the wearing of blue clothes because of the correspondence of blue; and avoiding the use of pork as food for a similar reason. Among other externalisms is the thought held by some that Swedenborg's mentioning with approval certain of the customs of his day made them the law for man's observance during all future ages. Such an instance is the enumeration of some of the occupations of women to show that women differ from men. The things Swedenborg mentioned certainly demonstrated the fact he desired to bring out; but that they had any significance whatever as specifying what the occupations of women should be during the coming centuries is an entirely unwarranted assumption. Of a like unwarrantedness is the declaration which an English New-Church minister once made, that there is no approval in the writings of Swedenborg of the democratic from of government because in his description of the governments of heaven he does not describe any under that name. That sort of interpretation is like the conception that we should limit our traveling by water to the sailing vessel because of Swedenborg's endorsement of that sort of ocean travel.

To act "in freedom according to reason" is the supreme law for the man of the New Church; and it is a gross violation of the principles of the New Church and belittles the writings of Swedenborg if we degrade them from their transcendent mission of setting forth for man the Divine principles of heaven, and make them instead to give specific directions as to the external details of life, by which the members of the Church are to be bound through the future ages of its unfolding. When Swedenborg appears to give specific directions he is in reality only expressing

his approval of the principle behind the things he commends, and of that expression of them under the circumstances in which they were at the time involved. The truths of the New Church must be presented on their own merits as truth. This is their only legitimate source of power. But the power of truth as truth transcends all other forces; for these truths have the omnipotence of the Divine Life within them.

In my judgment the greatest need of the New Church at this hour is the living proclamation of her truths adapted to the modes of thought of the modern man, and made applicable to modern conditions. We attach an enormous import to externals of Swedenborg which have no significance whatever, being in fact only the limitations imposed upon him by the limitations of his age.

When one recognizes and applies these principles, the unfolding of truth and thus the real progress of the New Church is absolutely limitless. But more than that it is the unfolding of the thought-life and the love-life in the individual man because in such case he receives the doctrines of the New Church in his rational thought. They are engraved upon his heart; they realize themselves in his life. The truths of God become thus incarnated in the consciousness of man.

CHARLES H. MANN.

THE SPIRITUAL INTERPRETATION OF THE SCRIPTURES.

"THE Word of the Lord is spiritual, not verbal" (Arcana Cœlestia, 426). This is only the emphatic reiteration, made in the doctrines of the New Church, of the Lord's oral assertion, "The words that I speak unto you, are spirit, and are life." That the Word of the Lord is something more than just the book of the Bible; that it is something more than verbal; that it is even more than statement of even all truth; that it is truth itself, spirit and life; that it is the whole comprehensible immanence of God in nature, in the events of life, and in the movements of the human soul — this is the construction which is put upon the Scriptures in those doctrines which now for the first time authentically expound the full spirit and life of them.

For if the Word is both legible spirit and letter, a new interpretation of it is demanded. The literal interpretation becomes inadequate. It is equal neither to the full exposition of the Scripture, nor to the liberation, upon the soul and mind of man, of the Bible's pent up spirit and life. The spiritual interpretation alone is full, and it alone sets free the regenerating spirit and power of the book. The idea is not new. The simple-minded have always read this book "in spirit and in truth." And Paul's canon of exposition has not gone altogether unheeded, "The letter killeth; the spirit maketh alive." But now comes, with the Church of the Apocalypse, the Divinely enlightened employment of that canon upon the letter, and an exposition of the spiritual meaning of the Scriptures. For the Seer reiterates Paul. The Word, he declares, is sealed up from imparting life when it is understood only as to the sense of the letter. "Interiorly," however, "it is alive" (*De Verbo*, 21). In this Word, as in the Incarnate, is life, and the life is the light of men. The spiritual interpretation of the Scriptures is the

broaching of this life to the souls of men and the diffusion of this light in their minds.

A "second sense" in the Scriptures is usually looked on with distrust. It can so easily be made fantastic. The vagueness in which it is usually left puts it at the mercy of each interpreter's fancy. But so far from being vague, the actual spiritual sense of Scripture is amenable to critically established rules of interpretation. And as it is set out, it soon takes its place not as a speculative "second sense," but as the sure primary meaning of the Scriptures to men. The letter comes second. It came second, originally. These words were spirit and life, first, while still unspoken. They lived in the wisdom and love of God originally and often again in the inner experiences of spiritual men. The Word, in its beginning, is God. Leaving its origin in Him to form finite spirit and life, it became next the whole revealed wisdom of spiritual living. This is its spiritual sense. Here it is the body of all truths that inform the spiritual growth and life of men. Could any subject other than this be the expected theme of revelation? Could any other be its primary theme? And these truths are legible there—clear as crystal, capable of formulation, powerful over life. Still, again, they are not verbal statements of truth. They are truth and the light of truth. They are not mere proclamation of the regenerative power of God; they are that power. They are not simply the reflection of the glory of Divine Truth; they are that glory. It is in the exposition of the Word's spiritual sense, that the Lord makes His Second Coming with power and great glory. It is a vital, not a physical coming, because here is the truth of spiritual experience, the power of regeneration, the glory of victory, the inspiration of new life and of the clean spirit. The Word of the Lord is thus spiritual, not verbal. And yet, this diffuse spirit and life must be embodied somehow for the sake of power and of permanency. It is so embodied in the letter of the two Testaments. By the exact laws that relate spirit and nature, the spiritual sense lies wonderfully involved, and vitally, in allegory, in history, in poetic imagery of the

Bible, in the very words, yes, often in the very feeling with which the words were first spoken (Arcana Cœlestia, 1492, 2157), just as infinite wisdom is inwoven in the unweavable fibre of a flower, or as careful Divine love is involved in the crisis of a nation. So the Word of the Lord is spirit first, and only secondarily is it that spirit embodied in a printed letter. "The Word of the Lord is spiritual, not verbal."

When the Word of the Lord was set down, in the course of centuries, by legislator, historian, and prophet, and embodied in this representative letter, its spiritual nature permitted of its expression in verbal Scripture that can be vigorously assailed on scientific, historical, and moral grounds. The letter of the Testaments is guilty of crude science; it does narrate gross immoralities; it is sometimes weak with superstition; it frequently misrepresents the Deity in petty fashion; it mixes history with a distorting tribal tradition. Yet these elements of its verbal make-up only demonstrate that the Word itself is spiritual. It approached men on the spiritual side. It did not take on a perfect letter from which the imperfect achievements of the spirit of man were lacking. It assumed verbal form in the thoughts, points-of-view, moral blindnesses, tribal ambitions, unscientific views of the men to whom it came. It could not otherwise have come into contact with these men. It would have been an inscrutable revelation, not a whit better than none at all. But, coming as it did in expression taken from the evolving religious thought and life of men, it reached them and took influential hold on them, it bowed the heavens of its native residence and dwelt in the lowest and humblest and crudest thought and life that it might in this letter be universally powerful to lay its regenerative hold upon the most ignorant and morally blind of men. It could find a point of contact with him. Imperfect in science, offensive in immoral relation, historically inaccurate, the letter, pretending to be neither science nor mere ethics nor history, is, however, the universally fitting and expressive vehicle of that Word which is spiritual, of that inexhaustible meaning of life, that it contains within it.

Now, the more practical question of the interpretation of this book that is so marvellously written within and without, composed of spirit and letter. If the Bible is such and its sense of the letter is mere means for the communication of spiritual truth, its interpretation is perforce spiritual. It is not for all men. That a man may read it, his spirit must be stirring. He must read in the free light of love of truth for its own sake. There are principles of interpretation and much else to be learned and used, but these are not enough. These only enable one to follow the verbal statements of the spiritual sense made in the doctrines. "But the Word of the Lord is spiritual, not verbal." The exposition of its vital meaning is not matter of rote, nor mechanically intellectual, as though the letter were a cipher code. It is a perceptive insight into the truths and beauties of spiritual life as one strives to attain these for himself. The Word, as spiritual, thus yields its meaning only to a sympathetic spirit — only one in the free and undogmatic search for truth wherewith to shape his thought and raise his motives. No other dealing with the words of Scripture will win their deep meaning and direct help. "Bring thou the words to God." Not to a pre-conceived notion of yours — to see if the Scripture will match it; not to your own unregenerate purpose — to know if the Scripture will not uphold or excuse it. But — to God! "Bring thou the Words to God" (EXOD. xviii. 19; Hebrew text). Let truth, and the revelation of Scripture rule, however it may contradict you or humble you. Then the letter falls away to disclose everyday truth of duty and life. It leaves revealed a spiritual meaning in the Scripture of beautiful coherence, of unfailing help in life and of inexhaustible depth throughout the length of the letter. Forces more subtle and ineffable meanings press upon the spirit of such a reader. The help of heavenly associations and the power of God's presence seem his — are his. Here, with statement of truth, with the less tangible regenerative forces that pass through the Scriptures to man, the Word serves the spiritual life of man distinctively and directly. It initiates spiritual purpose; it directs

the growth of it; it upholds man in every assault that is made upon his resolution; it comforts, not with counsel, but with comfort; it places man, heart and mind, in the strengthening and regenerating presence of the Lord in His Divine Humanity. Here, in its vast spiritual meaning and power, the Word performs that service which all men expect of it as the Word of God — it ministers directly and without obscurity of verbal statement to the health and growth, the peace and joy and serviceableness of the human spirit.

By reason of its primary meaning — its spiritual sense, — because of its intimate touch with man's spirit as a result of its embodiment in a universally expressive letter, because of its vital functions in human life in the cultivation of spiritual character and in holding heavens and earth and God and man in intimate communion, the Word of the Lord is spiritual, not verbal.

WILLIAM F. WUNSCH.

A STUDY IN SPIRITUAL MATHEMATICS.*

It is well known that every science, as it approaches maturity, assumes a mathematical form, and until it becomes possible to state its conclusions with the precision which belongs to the language of mathematics, there is apt to linger a doubt as to the genuineness of the science. It is more difficult to put the sciences which deal with life into a mathematical form, than it is to state physical laws in equations; but a beginning has been made in placing biotics on a basis of sound logic, through the establishment of a few simple evolutionary formulæ. The thought has come to me whether the time may not have arrived for a similar development in spiritual science, and the present communication is an attempt in this direction, but one which may possibly lead to something of moment.

Swedenborg says that the angels see things in one complex merely from number;

> for all the numbers in the Word fall, with them, into the ideas of things; as also has been evident from the fact that sometimes numbers in a long series have been seen by me, and it was then said by the angels, that they involved in a series the things about which they had spoken among themselves. Hence also the Most Ancients . . . had a computation, also continual, from numbers into which were introduced heavenly things not so well comprehensible in ideas of the natural mind. But after their times these things perished together with the perception of heavenly things, and there remained only the knowledge of what was signified by the simple numbers; as 3, 6, 7, 12, but not so well what the compound numbers signified. (Arcana Cœlestia, 6175.)

And he elsewhere says: —

> I have seen writings from heaven of mere numbers written in order and in a series, just as in writings of letters and words; and I have been instructed that this writing is from the Inmost Heaven; and that their celestial writing

* Read before the Ministers' Meeting of the Massachusetts Association, and printed in the REVIEW by their unanimous request.

is presented in numbers with the angels of a lower heaven when the thought from it flows down; and that this numeral writing in like manner involves arcana, some of which can not be comprehended in thought, nor expressed in words. For all numbers correspond, and according to the correspondence signify, equally as well as words, yet with this difference: That numbers involve generals, and words singulars; and as one general involves innumerable singulars, hence it is that numeral writing involves more arcana than literal. (Heaven and Hell, 263.)

He also says that: —

Sometimes the speech of the angels, when it has fallen down into the World of Spirits, has fallen into various numbers; and where numbers are read in the Word, by the angels are understood things; for numbers never penetrate into heaven, because numbers are of measure and space, and also of time, and these are of the world and of nature, to which in the Heavens correspond states and changes of state. (Arcana Cœlestia, 4264.)

This is entirely in harmony with the natural science of mathematics. Arithmetic, which deals with mere numbers, is the lowest degree of mathematics. As the laws of quantity are generalized by substituting symbols for numbers, we ascend successively into algebra, the calculus, quaternions, and higher mathematics, which have increasing potency.

Many people imagine that there is something recondite in mathematics, and that it has little relation to anything human. To many, arithmetic remains a bugbear from childhood's days. It is true that mathematical operations are largely mechanical, and as such do not appeal to those who love living things; but though numbers in themselves are abstract, yet in practice they are always affixed to real things, and thus become concrete.

Combination is the very life of mathematics. The very word, "solution," suggests the dissolving of certain crystals, such as sugar, in water, and a resulting combination in which the ingredients are indistinguishable. Some problems appear insoluble, just as some substances will not dissolve under ordinary treatment. We generally find that there are extraordinary means by which the feat can be accomplished.

There must be certain relationships before there can be combination. We can not add five apples and four pears, but can

only indicate a conjunction. In algebra we express this by saying that the addition of unlike quantities, a and b, can only be indicated:

$$\Sigma\,(a + b) \equiv a + b,$$

but

$$a + a + a = 3 \times a.$$

The first is an identity. The second an equivalence. The successive addition of a quantity to itself we call multiplication, but it is at bottom only a special case of addition.

Addition obviously signifies growth or progression. In algebra, the addition of a negative quantity is subtraction. Hence we can reduce the whole of mathematics to one process — that of summation. The integral calculus is nothing else.

We can express the growth of a number by the method devised by Descartes, in which successive numbers are represented by distances measured along an axis. Quantities of some other kind are measured along some other axis. If the two axes intersect, or have a point in common, we can combine the diverse quantities, and trace their interaction through every possible mode of interrelation; but *something in common* — some point of contact — is necessary before we can ever understand each other.

In Cartesian coördinates (Fig. 1), distances to the right or left of the vertical are denoted by x, up and down by y. By a convention, distances to the right are called plus x; to the left, minus x.

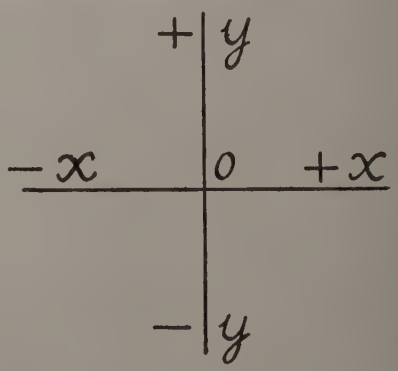

Fig. 1.—Rectangular Cartesian Coordinates.

The addition of undesirable qualities to the life may be represented by subtraction, that is, so much loss of what is desirable. The left hand is faith alone; the right hand, faith conjoined with the love of good. The latter is positive, or potent for the accomplishment of good, but faith alone is negative.

They who are in truths derived from good appear in the other life to the right; they who are in falses derived from evil to the left. Hence to be set on the right hand and on the left is to be arranged according to life. (Arcana Cœlestia, 4809.)

Any quantity which varies in the direction of X according to a certain law, may be represented by a function of x, written $f(x)$. The law, if not too complex, may be represented to the eye by a figure, as, for example, by a line which would be traced by a point moving according to the given law, or by a surface generated by the motion of a line. Thus, if we move from the zero point a certain distance, x, and then erect a line parallel to the axis of y and set off on this line a distance equal to y, we have a point on some line, either straight or curved, which expresses the relation between x and y, or *coördinates* them. The values of x are called abscissæ; of y, ordinates, and the two are coördinates.

If, for example, we measure off distances x_1 and x_2 from o (Fig. 2), and erect perpendiculars y_1 and y_2 which shall be half as large, upon connecting the points y_1 and y_2, we find that we have a straight line whose equation is

$$y = \tfrac{1}{2}\, x.$$

Through the point c on the axis of y, a line may be drawn parallel to the first by simply adding the constant quantity c to each one of the ordinates. The equation of this new line is

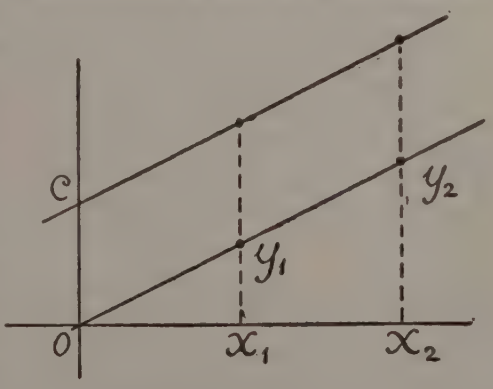

Fig. 2.—Graphical Representation of Equations of the First Degree.

$$y = \tfrac{1}{2}\, x + c.$$

The coefficient of x tells the rate at which the line ascends.

The relations between spiritual quantities may be expressed by mathematical symbols equally with the relations between natural quantities. Certain rules will be instinctively adopted in either case. The change of sign in algebra or in Cartesian coördinates will denote opposition as to quality. A positive increment of either a positive or a negative quantity will denote growth, the signs being taken algebraically. In general, height must indicate lofty love, depression, the opposite of love, or hate. All loves which make for high and noble ends are $f(+y)$, the ignoble ones $= f(-y)$. The knowledges, appropriate to any state of affection, have no limit, but they must be represented by the variation of a distinct coördinate $f(x)$, and the hidden or interior life, the result of growth in knowledge and affection, is $f(z)$. It lies back of the plane of our perception (plane of the projection) except to the very limited extent to which we can visualize its progressions through transcendental equations.

Let us attempt such a visualization. For this purpose we may start with the proposition that all life is of love. We do not here neglect the function of knowledge, but we assume that sufficient knowledge will be given to enable the life to progress, and we are stating the fundamental fact that the progress must depend mainly on the ardor of the pursuit. Here we have relagated knowledge to the z coördinate. We seek only the connection between y = love and x = life. The changes in these quantities are to be represented as in the calculus of variations by the differentials of the quantities, dy, dx. There being no limit to life or to love, the functions must be indefinite, except as they may be limited by the quality of finite human receptivity. Discrete degrees will be denoted by the degree of the equation. Thus life in the natural degree will be represented by an equation involving only the first power of x. Life which is of the spiritual degree will be represented by an equation of the second degree in which x appears with the exponent 2. Celestial life will require an equation in x of the third degree, and Divine Life, equations of still higher degree which we can never visualize, because our perception is limited to space of three dimensions.

The life of man in the natural world is a contention between the spiritual man and the natural man. If the life were a question of spiritual life only, we might have it represented by some such equation as $y = a x^2$, in which the ordinates increase in geometrical progression. On the natural plane we might have $y = a x + c$, in which c represents the initial level impressed upon the life by birth or station, but which does not otherwise affect its progress. Whether the individual is rich or poor, highly educated or of humble attainments, able to speak grammatically or a blunderer in his speech, a denizen of civilized lands or a child of nature, does not affect the level of the life's love so much as we sometimes imagine. It is possible for a, the rate of progress, to be so great that a large initial c in the life of another is quickly surpassed. The life in the natural degree, however, can not be otherwise represented than by a *straight* line, $y = a x + c$. The natural life can never be as rich as the spiritual life — but then no one leads a purely natural life. The human equation will therefore always be some sort of a curve.

There is room for an indefinite variety of symbolism in expressing the variations or vicissitudes of individual lives; but perhaps it may be possible to find some general expression which will stand for the average result of a human life, stripped of its peculiarities. We recognize that there is a life-long struggle between the spiritual man and the natural man, in which it is of Divine order that the spiritual shall at last prevail. But this it can never do unaided. Somewhere there must be a touch of the Divine hand — a communion with the Infinite. It is possible for the finite at some point — such as at some crisis in the life, some parting of the ways — to momentarily touch the Infinite.

> "When duty whispers low 'thou must,'
> The youth replies 'I can.'"

Most lives may be divided into a period of storm and stress, and one of quiet, stable achievement. The affections are liable to suffer violent fluctuations. The rate $(d\,y)$ will change its

sign many times. Imaginary quantities can be by no means excluded. There will be many vain imaginings. A general expression which includes all of these possibilities, will exhibit somewhat faithfully the progression of a human life.

Every transcendental equation has to be interpreted. This is just as true, however, in natural philosophy as we shall find it in spiritual philosophy. In neither case is the interpretation to be regarded as purely fanciful, although it may well be partial, because we seldom realize the eventual result of the premises which we put into even the simplest equation. If the equation is true, I can not doubt that it will hold a great deal more meaning than I am able to get out of it.

Let us represent the progress of life (as a result of the contest between the spiritual man and the natural man) by the differential equation

$$dy/\ y = 2\ x^2\ .\ (x^2 - x)^{-1}\ d\ x.$$

The $2\ x^2$ typifies the influx of heavenly good by which all are predestined for heaven. The quantity in parentheses denotes the combat. The spiritual life (x^2) is necessarily positive because the square of even a negative quantity is positive; but the natural life (x) has the opposite sign here, because at first spiritual motives are opposed to natural ones. There is a negative exponent, because the natural degree of life is an inversion as compared with the spiritual degree. Might makes right in nature. In heaven, "the last shall be first," because the self-effacing — those who love others more than themselves — will rule.

The equation, as it stands, is not amenable to simple mathematical solution. It requires a further addition, somewhat analogous to the completion of the square by which we are able to solve an imperfect quadratic equation. In the present case the adaptation to mathematical requirements can be made if we change the equation by inserting the quantity, $1 - 2\ x$, in both numerator and denominator. The change, though suggested by mathematical necessities, is *not* an arbitrary one, but is in entire harmony with philosophical principles. The number

one may stand for either God or devil. It may represent the Divine unity, or it may stand for human personality. "Look out for number one" is a very popular sentiment in this world. Though savoring of the sophisticated teachings from the nether regions, it is a necessary part of human development. We have then these three elements determining development, and their algebraic symbols:

Influx	$2x^2$,
Environment	$2x$,
Proprium	1.

If the evolutionist has sometimes been inclined to place too much emphasis on the second of these factors, while the theologian has similarly magnified the first, a true philosophy must include all three, and unbiased mathematics assents.

The final life equation thus becomes after a slight rearrangement to get it into form for further mathematical treatment:

$$dy/y = \frac{\left(\frac{x^2 - 2x + 1 + x^2}{1 - 2x}\right) dx}{x \times (x - 1)}$$

$$= \left[\frac{(x-1)\,dx}{x} + \frac{x\,dx}{x-1}\right] \div (1 - 2x).$$

By assuming* that the degrees do not vary simultaneously, and thus bridging an infinite complexity, we may pass to a new equation:

$$dy/y = d(\log y) = d\,\frac{(x^1 - 1)\log x + x^1 \log(x-1)}{1 - 2x^1}$$

Integrating,

$$y/y_0 = \left\{(x)^{x-1}.\ (x-1)^x\right\}^{\frac{1}{1-2x}}.$$

We see in this equation, in the interchange between the quantities within the parentheses and their exponents, a representation of the interaction by which, in life, the environment affects

*Without this assumption, the differential of $(x)^{x-1}.\ (x-1)^x$ is $\left\{(x)^{x-1}.\ \log(x+1)\,dx - (x)^{x-2}\,dx\right\}(x-1)^x + (x-1)^x.\ (\log(x-1)+1).\ (x)^{x-1}\,dx$, which is perfectly hopeless.

the personality, and the personality the environment, mutually, turn and turn about. The integration, far from simplifying the equation, has given it an appearance of complexity which may give the timid pause. So it is in life. He would be a bold man who would predict where it may end for himself or any other.

But let us try to get some meaning out of this equation by plotting it. The function of y, after some marked fluctuations at the beginning of the series, converges to a limit. Every human life is the expression of some ruling love which is peculiar to the individual and limits human receptivity; but there is no limit to the increment of x. Nothing short of *life eternal* can fulfil the gift which Divine beneficence bestows on man.

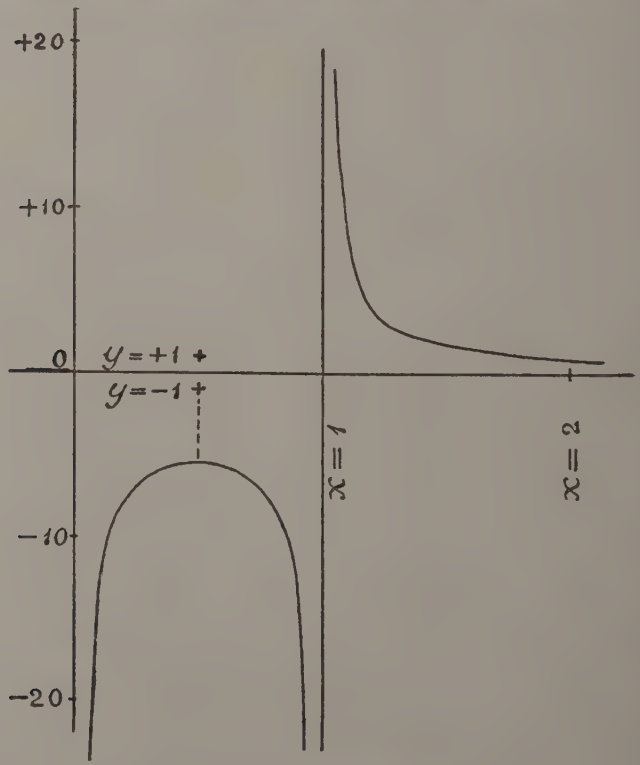

Fig. 3.—Curve of Proprium.

The curve (Fig. 3) is plotted from the following coördinates, computed by the final equation:

x	y	x	y
0	$-\infty$	0.53	− 5.471
0.10	−13.16	0.55	− 5.483
0.20	− 7.938	0.60	− 5.623
0.25	− 6.931	0.67	− 6.026
$\frac{1}{3}$	− 6.	0.80	− 7.938
0.40	− 5.623	$\frac{8}{9}$	−12.113
0.47	− 5.471	1.	∞
0.48	− 5.464	1.05	+17.41
0.49999	− 5.495	1.10	+ 8.19
0.50	± 1.	1.15	+ 5.27
0.50001	− 5.495	1.25	+ 3.06
0.52	− 5.464	2.	+ 0.79

Note the remarkable fact that for $x = (3)^{-1}$, $y = 6$. When the inverted life is in its fulness, temptations begin.* Again, for $x = \frac{1}{2}$, representing the life of free choice, or a state of equilibrium between good and evil, when opposing influences are equally balanced, we have the momentaneously separated values of y, denoting the ruling loves of the proprium. Finally, for $x = 1$, we have the representation of the vivification of proprium by the Lord, whence this curve may be called *the curve of proprium.*

It begins in y ordinate with a negative infinity. We come up from the animal — nay more, for if we go far enough back, the curve of evolution begins in the mineral. There is as yet nothing that is truly human. But rapidly the curve ascends, passing, however, into a region where some depressing influence gradually checks the ascent. The little naughtinesses of childhood, though they have not prevented the storing up of celestial and spiritual remains in the earlier years, gradually interfere more and more with the acquirement of the remains of natural good. A climax is reached in youth. The curve suffers a very

*Concerning the significance of the number *six* as relating to temptations, see "Arcana Cœlestia," 737.

peculiar instantaneous interruption — a species of negative infinity of a new kind — for, corresponding to the value, $x = \frac{1}{2}$, we get for the value of the ordinate, *minus one to an infinite power*, which may be either plus or minus one according as we choose to regard infinity as even or odd, but which can never exceed unit value. The ruling love of the proprium may be turned to either good or bad ends, but it can not, of itself, become heavenly. It remains infernal until a new proprium is given by the Lord, and the old proprium becomes quiescent. "Ye must be born again" (JOHN iii. 7). Human pride may magnify itself as it will, yet it remains most pitifully weak when most inflated. Its infinite arrogance can not change its essential nature. The stage in question is a momentous one for the individual, but it is *not* the attainment of the regenerate life. It represents that state in youth, when the life of inherited disposition is replaced by that of free choice. A new development begins. The individual is no longer led by others, but has become his own master. There may be an episode of passion at this time. Physically and morally, it is recognized as a climacteric.*

Continuing from the introduction into human freedom, or the beginning of the life of free choice, the curve, always on the negative side of y, descends to a new deep; for until man realizes the depth of his proprium, there is little hope that he will reach out for the Divine aid. Again the curve touches negative infinity, but this is for the last time.

> "For all the world, a devil in despair
> Is just the insipidest thing I know of,"

says Mephistopheles in Goethe's "Faust." But the angels know that "Man's extremity is God's opportunity," and the curve of y which has touched negative infinity for the last time, immediately ascends to positive infinity.

A new motive has been given to the life. There is *given* to

Concerning the nature of true freedom, and the conferring of a heavenly proprium, see "Arcana Cœlestia," 1937 and 1947.

that individual a high and noble ideal, which is God for him, and in the breath of this Divine aspiration his life is lifted up. The curve can never more fall below the axis. He belongs to the redeemed. God the Saviour, holds his hand and will not let him fall. If there is thenceforth a continual gradual diminishing of the positive ordinate, it signifies merely a progressive diminishing of the self-esteem which belongs to human frailty, and the growth of a willingness to be led by the Lord alone.

"My Father, hold my hand."

FRANK W. VERY.

SWEDENBORG IN ENGLISH LITERATURE.

III. THOMAS DE QUINCEY.

When Byron, in a letter to a friend, wrote, "Let us make the most of life and leave dreams to Emanuel Swedenborg," he reflected the prevailing thought of his time regarding Swedenborg. Of the various appellations bestowed upon him none was more frequently used than that of "dreamer"; and any estimate or criticism of him in which he is not thus designated is noteworthy. In this respect he is one of a goodly company, for it has ever been a habit of the world to apply the term to men it could not understand; and it is a striking illustration of its indiscriminate use that under it should be classed two men so widely divergent in thought and achievement as De Quincey, the "English Opium Eater," and Swedenborg. Misapplied as it often is, it seems unusually appropriate to De Quincey where dreaming began in his infancy.

All through his unhappy childhood he lived in a world of his own making, peopled by his fancy, and in his "Autobiographical Sketches" he testified to the "agonies" he suffered in the interests of his dream friends. They were the realities of every day existence, while his companions in the flesh were unreal, shadowy beings whom at times he regarded with the indescribable terror an ordinary child pays to the ogre of a favorite fairy tale. In later years he hovered on the outskirts of life as might a native of another planet who was visiting the earth as a matter of intellectual curiosity, treating all whom he met with ceremonious politeness and an aloofness, as if being of different origin they were not quite understandable; this ceremoniousness — sometimes lacking the politeness — is marked in his writings which are also permeated by a dreaminess perceptible

to the reader who yields to their spell. Especially is this true of his tales where the most impossible incident fails to surprise or terrify us; we accept it as a matter of course as we do the unheard of complications that occur in our own sleeping dreams. These characteristics combined with the fact that students of his baffling personality and work generally conclude, despite his capability for many things, that he was preëminently a dreamer, adds interest to what he has written of Swedenborg. The opinions of a genuine dreamer concerning a reputed one would seem in the nature of secondary evidence; but De Quincey did not stop at the word dreamer, — to him Swedenborg was a "lunatic" and a "madman."

In 1801, when a forlorn, misunderstood boy at the Manchester Grammar School, De Quincey became acquainted with the Rev. John Clowes and between them sprang up one of the rare friendships of youth and age. Several references to Mr. Clowes are found in the "Autobiographical Sketches," but the most detailed account of the friendship was published in *Tait's Magazine*, for February, 1837, under the caption, "A Literary Novitiate," and is now accessible as "A Manchester Swedenborgian" in the second volume of Masson's edition of De Quincey's "Collected Writings." Mr. Clowes' work for the New Church in its early days is well known, and it seems to have been from him that De Quincey received his first knowledge of Swedenborg. In his apology for including the sketch in his "Literary Reminiscences" he explained that Mr. Clowes was his first "literary acquaintance" though unknown to the literary world:

> For his authorship was confined to a department of religious literature as obscure and as narrow in its influence as any that can be named, — namely, Swedenborgianism.

Attracted by the boy's "fervent simplicity" and "unusual thoughtfulness" Mr. Clowes gave him the freedom of his home at any hour of the day, an exceptional privilege that gave De Quincey his nearest approach to happiness while he was at the

Manchester School. The description of his visits, and the glimpse it gives us of Mr. Clowes, is very picturesque: —

> The house seemed almost monastic: and yet, it stood in the centre of one of the largest, busiest, noisiest towns in England: and the whole household seemed to have stepped out of their place in some Vandyke, or even some Titian, picture from a forgotten century and another climate. On knocking at the door, which of itself seemed an outrage to the spirit of quietness which brooded over the place, you were received by an ancient man-servant in the sober livery which belonged traditionally to Mr. Clowes' family, for he was of a gentleman's descent, and had had the most finished education of a gentleman. This venerable old butler put me in mind always, by his noiseless steps, of the Castle of Indolence, where the porter or usher walked about in shoes that were shod with felt, lest any rude echoes might be roused.
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> An ancient housekeeper was equally venerable, equally gentle in her deportment, quiet in her movements and inaudible in her tread. One or other of these upper domestics . . . ushered me always into some room expressing by its furniture, its pictures, and its coloured windows, the solemn tranquility which, for half a century had reigned in that mansion.
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> Among the pictures were more than one of St. John, the beloved apostle, by Italian masters. Neither the features nor the expression were very wide of Mr. Clowes' own countenance; and, had it been possible to forget the gross character of Swedenborg's reveries or to substitute for these fleshly dreams the awful visions of the Apocalypse, one might have imagined easily that the pure, saintly, and childlike evangelist had been once again recalled to this earth, and that this most quiet of mansions was some cell in the island of Patmos. Whence came the stained glass of the windows I know not. . . . These windows, however, of my clerical friend were really "storied windows," having Scriptural histories represented upon them. A crowning ornament to the library or principal room was a sweet-toned organ, ancient, and elaborately carved in its woodwork, at which my venerable friend readily sat down, and performed the music of Anthems as often as I asked him. Sometimes accompanying it with his voice . . . which was tremulous from old age, but neither originally unmusical nor (as might be perceived) untrained.

It all reminded him of "Little Gidding," the famous home of the Farrer family, who had a continual musical service in their chapel, that at all hours and seasons there should arise from their home sounds of praise and thanksgiving to God.

In Compton's "Life of Clowes" is a denial of De Quincey's

statement regarding the colored windows in the library; such windows never existed, but the rector who succeeded Mr. Clowes at St. John told a pretty story of the gratitude of a French priest, who as a refugee from the Revolution of 1793, was befriended by Mr. Clowes, and after returning to France sent a window from his church at Rouen — which he was restoring — to be placed in Mr. Clowes' church. The window depicted the entry of the Lord into Jerusalem, and it is suggested that before its installment in the church it may have been kept in the library, where it was seen by De Quincey and became confused in his mind with the storied windows of the vestry. That impressions stored in the memory blur in the recollection is a common experience and seems a plausible explanation of the inaccuracy.

With kindly tact Mr. Clowes adapted his conversation to his boy friend, revived his interest in Greek and Roman literature that they might have a common interest, and gave him the remnants of his classical library which he had distributed among his friends when he felt old age was upon him, and he "as a soldier of Christ," must cease to "find pleasure amongst the works of man."

In return for this De Quincey's admiration of Mr. Clowes sometimes approached rhapsody, as when hearing of his death, he apostrophized him as the "Holiest of men whom it has been my lot to meet," and added, "that he had seen none equal to him, in childlike purity, apostolic holiness, or the perfect alienation of heart from the spirit of this fleshly world." Still he seems to have had little genuine appreciation of Mr. Clowes. The mental picture of the saintly old man, seemingly a reincarnation of St. John with an artistic background, appealed to him æsthetically, as his learning appealed to him intellectually, and there was a tender remembrance of his kindness to the singular boy, but farther he did not go.

Mr. Clowes' interest in Swedenborg was incomprehensible, and De Quincey's eulogy of him is only equalled by his denunciation of Swedenborg. In an apologetic strain to the reader he writes: —

Already on the bare mention of that word [Swedenborgianism] a presumption arises against any man, writing much (or writing at all) for a body of doctrines so apparently crazy as those of Mr. Swedenborg. A man must have bid adieu to all good sense and manliness of mind. Indeed this is so much of a settled case that even to have written *against* Mr. Swedenborg would be generally viewed as a suspicious act requiring explanation, and not very easily admitting of it.

Having thus committed a "suspicious act" he exonerates himself by drawing attention to the fact that he does not fall into the error of calling Swedenborg, Baron or Honorable; then, as if desiring to give credit where little is due, he says he understands that Swedenborg never called himself by a "title of honor," but it was thrust upon him by his followers who in this way translated,

to the ear of England someone or other of those irrepresentable distinctions, *Legations — Rath*, *Hofarth*, etc., which are tossed about with so much profusion in the Courts of Continental Europe.

De Quincey made some contributions to the definite history of English literature, but he also often wrote from his prejudice rather than his knowledge, and his writings are sprinkled with inaccuracies of which this is an instance. It is an unusual blunder; for it seems to have been generally known that the name Swedenborg was assumed when the wife and children of Bishop Swedberg were advanced in rank to the nobility, and that Emanuel as eldest son took his seat in the House of Nobles in 1719. Even gossiping Horace Walpole, who was on the alert for sham and ready to laugh at any body, always referred to Swedenborg as Baron with no apparent doubt of his right to the title. Neither does De Quincey have any doubt that he is correct. Having explained the matter to his own satisfaction, he takes up the criticism of Swedenborg's writings, of which he acknowledges he knows little, and those that have come in his way have not impressed him favorably. They were "dull and matter of fact" in style, and extravagant in conception. In censuring Swedenborg for his "earthiness" he reveals the materialism of his own mind, for, he says,—

of all writers, Swedenborg is the only one I ever heard of who has contrived to strip even the shadowy world beyond the grave of all its mystery and all its awe. From the very heaven of heavens he has rent away the veil. No need for seraphs to "tremble," for the familiarity with which all objects are invested makes it impossible that even poor mortals should find any reason to tremble. Until I saw this book, I had not conceived it possible to carry an atmosphere so earthy, and steaming with the vapors of earth, into regions which, by early connexions in our infant thoughts with the sanctities of death, have a hold upon the reverential affections such as they rarely lose. In this view, I should conceive that Swedenborg, if it were at all possible for him to become a popular author, would, at the same time, become immensely mischievous. He would dereligionize men beyond all other authors whatsoever.

Evidently De Quincey agreed with an earlier writer in thinking, "Heaven were not heaven if we knew what it were," and he was so overwhelmed by having his conventional ideas of the other world disturbed that he failed to see how much more beautiful this world appears when it is considered as a correspondence of the spiritual; and he perverted Swedenborg's meaning, giving the impression that he described the spiritual as corresponding to the natural instead of the natural corresponding to the spiritual. This is not an uncommon perversion, and Page, in his "Life of De Quincey," quotes that particular paragraph in full, "not," he says,

because it is an exhaustive criticism of the theological seer but because it is so incisive and suggestive as far as it goes, and withal so little known.

Although wise beyond his years, De Quincey was yet too immature, when with Mr. Clowes, to realize that a man's religious belief reacts upon himself; but it is surprising that writing over thirty years later he should so wholly separate Mr. Clowes' religion from his life, especially as he prided himself upon having "a logical instinct for feeling in a moment the secret analogies or parallelisms that connect things else apparently remote." However, in this instance he perceived no connection. He says: —

Little could the character of Swedenborg's writings have been suspected from the temper, mind, or manner of my friend. . . . He was the most

spiritual looking, the most saintly in outward aspect of all human beings whom I have known through life, the most unfleshly, the most of a sublimated spirit.

Then he surmises how he, as a clergyman of the Church of England, escaped censure from his parishioners or from the church at large. Even if he did keep back, as seemed probable, the "grosser parts of Swedenborg's views," it would be difficult for a man so conscientious "to make a compromise between his ecclesiastical duty and his private beliefs"; for De Quincey had found that Swedenborg taught a very peculiar creed — far different from the Established Church, on the atonement, and that could not be concealed. It throws light upon De Quincey's own character that he should accuse a man whom he esteemed so highly of deliberate deceit, and at the present time there is no apparent reason for his doing so.

From tradition and record we learn that there was the closest sympathy between Mr. Clowes and his people, though he never disguised his interest in Swedenborg, and eleven years before De Quincey met him, some members of his parish started a movement to form a distinct society of the New Church. If De Quincey knew this he ignored it in favor of his own theory, and the more he dwelt upon the subject the greater his amazement that Mr. Clowes could have seriously cared for Swedenborg's writings; and he concluded that the most probable reason for it was that owing to his uneventful life he resorted to them as a diversion, as one might read "fairy stories." Here De Quincey spoke his one good word for Swedenborg, for "in candour" he admitted that in casually turning over a volume by him, he had

found curious and felicitous passages of comment, passages which extracted a brilliant meaning from numbers, circumstances, or trivial accidents, apparently without significance or object; and gave to things, without a place or a habitation in the critic's regard, a value as hieroglyphics or cryptical ciphers, which impressed him as "elaborately ingenious."

This acknowledgment was made in defense of Mr. Clowes, not "in praise of Swedenborg whom he still considered a 'madman.'"

Even this ingenious solution of the problem does not make it possible for him to reconcile Mr. Clowes' "beneficent spirit" with the uncharitable views that Swedenborg promulgated, for he says: —

> In one sense Swedenborg was not charitable; he had been scandalized by a notion which, it seems, he found prevalent amongst the poor of the Continent, namely, that if riches were a drag and a negative force on the road to religious perfection, poverty must be positive title *per se* to the favour of Heaven. Grievously offended with this error he came almost to hate poverty as a presumptive indication of this offensive heresy; scarcely would he allow it an indirect value, as removing in many cases the occasions or incidents of evil, no, — being in itself neutral and indifferent, he argued that it had become erroneously a ground of presumptuous hope; whilst the rich man, aware of his danger, was in some degree armed against it by fear and humility; and in this course of arguing and of corresponding feeling Mr. Swedenborg had come to hate the very name of a poor candidate for Heaven, as bitterly as a shaking attorney hates the applications of a pauper client. Yet so entirely is it true that to the pure all things are pure, and that perfect charity thinketh no ill, but is gifted with a power to transmute all things into its own resemblance, — so entirely is this true, that this most spiritual, and as it were, disembodied of men, could find delight in the dreams of the very fleshliest incubus that has intruded amongst heavenly objects, and secondly, this most benignant of men found his own pure feeling not outraged by one who threw a withering scowl over the far larger half of his fellow-creatures.

It is a trite saying that a man only receives from a book what he brings to it; but it seems to apply to De Quincey in his reading of Swedenborg, otherwise we can only conclude that wilful perversity incited his interpretation of the good of riches and evil of poverty. Swedenborg explains so clearly that a man's state in the spiritual world is determined by his inward life, not by his outward circumstances, and that by riches are meant much knowledge of good and truth, and by poverty the lack of such knowledge, that it seems incredible that anyone could read a different meaning into it; but De Quincey's belief in his own intelligence was colossal, and blunted his perception of another's point of view. Perhaps we should not expect logical or acute reasoning from a man who was taking eight to twelve

thousand drops of opium daily as De Quincey was doing, but in the most abnormal conditions the individual is still persistent.

As in a natural disease so in one induced by drugs, there are common symptoms shared by all its victims, but there are also peculiar symptoms manifested by each which are the stamp of individuality, and differentiate him from the others. This is shown in a comparison of Coleridge and De Quincey. Each was an inveterate opium taker, sipping from a tumbler of laudanum and water as he wrote; but their mental development was very different. Coleridge concerned himself almost wholly with the thoughts and principles at the source of man's activities, while De Quincey was increasingly curious concerning man's appearance, and activities regardless of their source. When he attempted to deduce motives it was from his own point of view and not a logical conclusion founded on knowledge of a person's character; as in this instance it appears not to have occurred to him that if such a man as Mr. Clowes could believe in Swedenborg's doctrines there might be more in them than he discovered in a casual reading. In one of his essays he characterized curiosity as "the most unspiritual of passions" and unconsciously proved it in his own work, for he was enormously curious but singularly lacking in spirituality. While he elaborated a subject indefinitely as if examining it from all sides, it was a superficial examination giving different views of the same surface, going neither deep enough nor high enough to find the spiritual. Undoubtedly De Quincey's aversion to Swedenborg was strengthened and possibly inspired by Kant, whom he greatly admired and whose "Abstract of Swedenborgianism" he translated into English and published in the *London Magazine* for May, 1824, thirteen years previous to "The Literary Novitiate."

In the "Abstract" Swedenborg's sanity is questioned and his sensuality insisted upon, though not as emphatically as by De Quincey, who wrote with the dogmatism of a man who adopts his opinions at second hand, and later he virtually admitted his indebtedness to Kant. In "The Female Infidel" written in

1853, and included in his "Autobiographical Sketches," he referred to Mr. Clowes as the translator and publisher of Swedenborg's writings, and said: —

> To say *that* of Mr. Clowes was until lately, but another way of describing him as a delirious dreamer. At present I presume the reader to be aware that Cambridge has, within the last few years, unsettled and even revolutionized our estimate of Swedenborg as a philosopher. That man, indeed, whom Emerson ranks as one amongst his inner consistory of intellectual potentates, cannot be the absolute trifler that Kant (who knew him only by the most trivial of his pretentions), eighty years ago, supposed him. Assuredly Mr. Clowes was no trifler, but lived habitually a life of power, though in a world of religious mysticism and apocalyptic vision.

Another reference to the change in the general mental attitude toward Swedenborg is found in the "Autobiographical Sketches" where De Quincey describes a brother two years older than himself, a remarkable boy with extravagant imagination, who entertained his brothers and sisters with his ideas and convictions. It was one of his theories that there were shams in the world that masqueraded as men and could not be distinguished from them. Really, they were men who had been dead for centuries, and for unknown reasons returned to earth where they constantly plotted against humanity. In connection with this he referred to a pamphlet written by a man with a similar theory and said: —

> Five years ago (1846–7), during the carnival of universal anarchy equally amongst doers and thinkers, a closely printed pamphlet was published with the title, "A New Revelation; or the Communion of the Incarnate Dead with the Unconscious Living. Important Fact without Trifling Fiction by Him." I have not the pleasure of knowing Him, — but certainly I must concede to Him, that he writes like a man of extreme sobriety, upon his extravagant theme. He is angry with Swedenborg, as might be expected, for his chimeras, some of which, however, of late years have signally altered their aspect.

These concessions give further proof that De Quincey's opinion of Swedenborg was formed from hearsay and prejudice, not from an intimate knowledge of his writings followed by careful weighing of evidence for and against them.

Following his lead, his biographers have noted his acquaintance with Mr. Clowes; Masson simply refers to it, but Page gives it particular attention, and in a short account of Mr. Clowes and his work says of his writings: —

> They are for the most part tracts, very miscellaneous, and generally pretty well consigned to oblivion; though his little book of dialogues, the "Caterpillar and the Gooseberry Bush," might well be reprinted by Sunday-School Societies at this day with every prospect of producing only good results . . . his memory is as likely to be preserved because of his kindness to the precocious school boy as on account of aught that he has written.

He also testifies to the pleasant relations existing between Mr. Clowes and his people up to the time of his death in 1831.

Page recognizes the impossibility of De Quincey's mind, harmonizing with Swedenborg when he says: —

> No careful reader of De Quincey could suppose that he would have much sympathy with the formal dreamer and theological seer, Swedenborg.

Unconventional in his life, De Quincey was extremely conventional in manner, and cherished a profound regard for accepted and inherited forms, which makes it possible that Swedenborg's unconventionality repelled him quite as much as his formality. All that Swedenborg described was so different from his own vague conception of the nature of spirit and the spiritual world that he was irritated beyond the ability to see that it was founded upon divine law.

It would be difficult to estimate the influence De Quincey has had upon the world's thought of Swedenborg. His position in literature is a peculiar one, as he was himself peculiar. He lacked that essential quality of a leader, the force to concentrate upon the thing to be done instead of upon the manner of doing it; and while he made an impression upon his comtemporaries sufficient to retain his name permanently in the annals of literature, he was not a leader, nor has there been a posthumous cult for him to give his writings a wide popularity. He describes himself as "above all else an intellectual creature," and was possessed of an all-devouring desire for knowledge — for itself, not its use. Masson says: —

No one could have said of De Quincey at any time of his life that his strength lay in any predominence of the moral element in his nature. On the contrary, though severe enough in some of his criticisms on conduct, and owning a distinct æsthetic preference for whatever is lovely and out of good report, he was defective in original moral impetus or vehemence to a degree beyond the average.

It is on the style of his writing that De Quincey's fame especially depends. Nicoll says: —

The crowning glory of his writings is their style, so full of involved melody, so exact and careful, so rich in magnificent apostrophies, so markedly original, so polished and elaborate. He never forgot that the prose writer, if he wishes to attain excellence, must be as much of an artist as the poet, and fashion his periods and paragraphs with as much care as the poet elaborates his rhyme and cadence. . . . To say that he sometimes blundered as a critic is only to say that he was mortal.

Gentle, courteous, and lovable as his friends knew him to be in private life, the most amiable could not deny that the manner in which a thought was expressed was of greater importance to him than the thought itself, and this characteristic has become an integral part of his reputation. Over and over again we are warned by reviewers and critics to accept his statements with reservations. Herford, in his "Age of Wordsworth," says: —

De Quincey classified his writings under three heads, autobiographical, critical, and imaginative. In all three the matter is of less worth than the style which enhances it.

And Saintsbury reiterates: —

Trust him wholly you may not, a characteristic often noted in intelligences that are neither exactly human, nor exactly diabolic, nor exactly divine. But he will do great things for you, and a little wit and courage on your part will prevent his doing anything serious against you.

Much more testimony of this kind might be adduced which would prove that a fair-minded person, even if he wished the sanction of his invective, would not quote De Quincey as an authority on Swedenborg. His principal charges against him are of insanity and materialism. The one of insanity should

not carry weight, for De Quincey used the word as an epithet rather than as a term of sound reasoning, and a man whom he would consider insane, an alienist (using the term scientifically) might pronounce sane. The change, noted by De Quincey in the general opinion of Swedenborg is more marked now when the wisdom that is slowly following knowledge is more inclined to call him "unusual" than insane. The charge of materialism is always with us, and probably will be until men realize that the natural is but the garment of the spiritual. The sharp contrast between Clowes, the believer, and De Quincey, the scoffer, brings into prominence the different ways in which two persons view the same subject, and arouses the old query, if one person believes as truth what others think utterly false, how shall we know what is true? As Browning voices it: —

> Now who shall arbitrate?
> Ten men love, what I hate,
> Shun what I follow, slight what I receive.
> Ten who in ears and eyes,
> Match me, we all surmise,
> They this thing and I that, whom shall my soul believe?

It is a problem that has puzzled men since they began to think, and every individual meets it in some phase during his life. To solve it by finding the absolute truth, the truth that is true for all men and all time, has been the aim of every sincere philosopher; and to Swedenborg was given that privilege when he learned that the truth appears to each man according to his spiritual state; and in giving the message to the world he illustrated it vividly by the following incident: —

> There was uttered with a loud voice out of heaven a truth from the Word, which flowed down to hell, and through it to its bottom; and it was perceived that this truth in its flowing down was successively and by degrees turned into falsity, and at length into such falsity as is wholly opposite to truth; then it was in the lowest hell. It was so changed because everything is received according to state and form. (Apocalypse Explained, 1147.)

EMILY ROBBINS SUGDEN.

THE SUFFERINGS OF ANIMALS.

An interesting and profitable field of study is open to the student who will bring together the many passages, probably some hundreds in number, in which Swedenborg touches upon the difference between men and animals, and upon the excellences and the limitations of animal life, and will follow the instruction to some of its practical conclusions. The curious ways of insects are described with poetic sympathy, especially the ways of bees so closely resembling human order and government, which Swedenborg remarks have always been to him evidence of the influx of the spiritual into nature. He says of beasts, mentioning especially spiders and bees, that while they are not skilled in the arts and sciences, still they are in their deepest secrets, and from nature know much more than man by means of all his arts and sciences. The acuteness of the senses of animals is frequently referred to as far surpassing that of men, and those still more wonderful perceptions, if we may so call them, by which animals know the direction of their home and are able to reach home or master through unfamiliar ways. There are, Swedenborg tells us, spheres in nature unknown to man, by which animals feel what they would never perceive in any other way.

The wonderful character of the animal creation is fully recognized by Swedenborg, as is the likeness of animal actions to those of human beings. He regards it as not surprising that men of superficial judgment should conclude that animal and human life are the same; that behind similar actions there are similar mental activities; that if human acts are moral or immoral, animal actions are so too; and that if the life of an animal ceases when the body dies, it is the same with man. But such conclusions he shows to be utterly false, and repeatedly and at length explains the difference between animal and human life, and the cause of animal actions which appear like those of men.

To summarize the teaching: A man has an animal nature similar to that of beasts, but he has also higher planes of mind, an upper story, as it were, to his mental house, from which he can look down upon himself, criticise and correct himself and govern his conduct. To express it in other words, man has the power of self-reflection. He not only thinks, but knows that he thinks, and is aware of his processes of thought. In this upper region of his mind a man finds the power to think abstractly and analytically. From this same upper region of the mind, from which he looks down upon himself, he is also able to look upward, to learn of God and to have conscious relations with God. With the power to recognize abstractly right and wrong and to look down upon oneself and to correct oneself, comes moral obligation. The power to know God and to have conscious relation with God is immortality. These are human powers and qualities that belong to no animal, for no animal has the upper mind, which makes them possible.

Animals have a kind of thought, but it is thought that makes one with sense, and cannot be raised above it. The actions of animals which are so like the acts of men, are not the result of reasoning, but of instinct. And instinct is an influx from the spiritual world, which impels the acts of animals without the intervention of conscious thought. This can exist with animals in a degree that is impossible with men, for not having the power of self-reflection and self-direction, animals cannot pervert the influx of order from the spiritual world as men would do. As a consequence, the unthinking instincts of animals are more sure and perfect in their degree than the reasonings of men.

A few brief extracts from Swedenborg will help to make clear the essential distinction between animals and men, and some of the characteristics of animal life: —

Man has three degrees of the mind. . . . But beasts have not the two higher degrees, but have only the natural degrees, which without the higher degrees, are in no capability of thinking about any civil, moral, or spiritual thing; and as their natural degrees are incapable of being opened, and of thereby being elevated into higher light, they cannot think in successive

order, but only in simultaneous order, which is not thinking, but acting from knowledge corresponding to their love. And as they cannot think analytically, and see lower thought from any higher thought, they cannot speak, but can only make sounds in accordance with the knowledge of their love. (Divine Love and Wisdom, 255.)

I will tell you the source of a brute's acts. Every beast, bird, fish, reptile, and insect, has its own natural sensual and corporeal love, the seat of which is in its head, and the brains within. Through the brains the spiritual world inflows immediately into the senses of their bodies, and, through these, determines their acts; which is the reason why the senses of their bodies are far more exquisite than human ones. This influx out of the spiritual world is what is called instinct, being so called, because it exists without the medium of thought. There are also some accessories of instinct derived from habit. Their love, however . . . is solely for the sake of nourishment and propagation; and not for the sake of any knowledge, intelligence, or wisdom. (True Christian Religion, 335.)

They who have confirmed themselves to the contrary, are wont to think that beasts live and feel in a similar way [to men], and thus that they too have a spiritual. . . . But beasts have no such spiritual as that of man; for men, but not beasts, have an inmost, into which the Divine flows, and elevates to itself, and thereby conjoins with itself. Hence man, surpassing beasts, can think about God, and about the Divine things which are of heaven and the church, and can love God from them and in them, and thus be conjoined with Him, and that which can be conjoined with the Divine cannot be dissipated, but that which cannot be conjoined with the Divine is dissipated. (Heaven and Hell, 435.)

That there is a lower and a higher region in the human mind, every one may see from . . . his thoughts; for he sees what he thinks; and therefore he says that he has thought, or does think, this or that. This would not be possible unless there were an interior thought which is called perception, which looks into the lower, which is called thought. (True Christian Religion, 603.)

Does the silk-worm think in its little head, "Now is the time for me to prepare to spin silk?" . . . Does a fly have an idea of its meeting with another fly, that it happens here and not there? It is the same with larger animals. (*Ibid.*, 335.)

A beast does not know and understand what it is doing; and yet it acts; for it acts from influx from the spiritual world; and such act is instinct. (Intercourse of Soul and Body, 15.)

Beasts are born into natural loves, and consequently into the knowledges corresponding to them; yet still they do not at all know, think, and understand, and possess wisdom from knowledges; but are carried along by their

loves through them, almost as blind people are led through the streets by dogs; for as to understanding, they are blind; or rather, like sleep-walkers, who from blind knowledge, while the understanding is put to sleep, do what they do. (Conjugial Love, 134.)

The difference between men and beasts is like that between waking and dreaming, and between light and shade. (Apocalypse Explained, 1202.)

These few extracts are but fragments from the abundance of instruction in regard to the distinction between men and animals and the quality of animal life, which is given in many places in the doctrines of the New Church, but they may be enough to suggest the point of view from which a New-Churchman approaches such a study of men and animals as Mr. E. Kay Robinson's "The Religion of Nature," which has for its main purpose the explanation of animal suffering and the reconciliation of the seeming cruelty of nature with belief in a divinely merciful God.*

In the presentation of the subject in this little book there is much to hold the interest; and while there are threads of thought interwoven with the argument which we cannot accept, we believe that the main contention of the book rests on a sound basis and contains a large measure of truth, which we may be grateful to have clearly stated and brought home to us in its important practical applications. In his first chapter, on "Man and Other Animals," the author writes: —

A little while ago "A Freethinker" whose name, if published, would surprise most of my readers — was good enough to write to me that he had been struck by the "confident religious note" which seemed to inspire some of my writings, and he wanted to know how I could reconcile the study of nature with belief in religion.

As a very able controversialist he allowed me, in reply, to sum up his closely-typewritten pages in the sentence that nature as we see it — from the human point of view — appears intensely cruel and, therefore, incompatible with the theory of the existence of a merciful God.

This has, indeed, been a great stumbling-block to many good men.

But, the apparent cruelty of nature having been granted — for, indeed, the seeming atrocities which are commonplaces in nature are often almost

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* "The Religion of Nature," by E. Kay Robinson, New York: Doubleday, Page & Co. 1906. pp. 187.

too horrid to be described in print — I was able to point out that the whole significance of the facts lies in the words "from the human point of view" — for, of course, we cannot look at nature from any point of view but our own.

Now, the human point of view is that of a conscious personality, a being who feels that he has an individual existence apart from his body, and who has the power of contemplating and considering the injuries which his body may suffer, translating them into terms of conscious pain. This translation is almost instantaneous, so that we do not as a rule recognize any connecting link between the two things. When a wasp stings your hand, you start and you probably cry out, at the same time feeling pain.

Indeed, looking back upon this incident, you ordinarily suppose that the reason why you started and cried out was that you consciously felt the pain; and this mistake — for it is a mistake — leads you into the further error of supposing that a dog who similarly jumped and yelped in the same circumstances *consciously* felt the pain in exactly the same way.

Indeed, it is very hard to realize the distinction between mental consciousness and bodily sensation, or the great difference which may separate other animals' "feelings" from ours. We have never been in the habit of supposing that there was any distinction or difference, because all our ideas about pain and suffering and the words in which we express them are based on the notion that the feeling of pain is necessarily conscious and inseparable from the suffering of injury. We get just a glimpse of the separation between them, however, in cases of urgent peril or desperate struggle.

Everyone who has been in sudden deadly peril or has fought hard for his life is surprised afterwards to recollect that he was conscious of no fear and felt no pain from wounds at the time. This is owing to the fact that in the terrible shock of mortal combat the conscious personality who rules every man's thoughts and actions — except such thoughts and actions as are automatic, like those of other animals — is temporarily unseated from his throne, and for the moment man is an animal fighting instinctively for self-preservation.

At such times, even a civilized man will fix his teeth like lightning in the exposed throat of his adversary and unconsciously worry it like a wolf, unheeding meanwhile the wounds which are being inflicted upon himself.

When the struggle is over, his instinctive actions may still be the same as those of any other animal in like case; but the conscious human being reasserts his sovereignty in the feeling of sick horror at the fearful experience gone through and glad gratefulness that the peril has been passed.

Other animals, I hold, are spared the horror and denied the gladness; they are *consciously* neither happier nor unhappier for the experience, and the character of their subsequent actions is modified in no way by those strong waves of "feeling" which agitate the man when he thinks of the incident.

In this connection I would quote some lines by Kipling, which throw the flashlight of genius on the subject. He is describing one of those sudden panics to which even British troops are liable, and he makes one of the fugitive soldiers say:

"Till I 'eard a beggar squealin' out for quarter as he ran:
An' I thought I knew the voice — an' it was *me!*"

No one can fail to be struck by the absolute, inexorable truth of the picture of the soldier automatically fleeing for his life and automatically calling out for mercy as he did so, just as a frightened dog would run and yelp; while the conscious human being in the soldier's body was in complete ignorance, as it were, of his proceedings — until he recognized his own voice!

Now, this admirably illustrates the point which I wish to make clear; namely, that our own behavior in moments of terrible crisis enables us to catch just a glimpse of the distinction between the conscious human being and his animal self. It is only at such times that the shock, as it were, throws human consciousness out of gear, and for a moment we see man acting by instinct only like any other animal.

If Kipling's soldier had been shot through the heart a moment before the conscious power of thought returned he would have died as any other animal dies, without knowledge of the anguish of fear through which he had passed.

We get another glimpse of the line of demarcation between the body's sensation of pain and the mental consciousness of that sensation, even in the human mind, in the case of persons who have been hypnotized.

Not long ago a case was reported at considerable length in the London papers in which a woman, whose state of health forbade the use of ordinary anæsthetics, was subjected to hypnotism before undergoing a surgical operation. Now, the result of hypnotism is to separate the mind from the body — to transfer the conscious personality from its actual circumstances into whatever environment the hypnotist chooses to suggest. In this case the effect was remarkable.

The hypnotist suggested to the mind of the woman that nothing worthy of attention was about to happen, and throughout the operation she kept up a conversation with him about trivial matters. At the same time her hand, which he was holding, gripped his convulsively at each of the moments when, had she not been hypnotized, she would have been acutely conscious of pain.

Although the full details of this case, with names, dates, etc., were published in the papers at the time, it is immaterial to my case that it should be true and authentic. It merely illustrates the well-known fact that the minds of mesmerized or hypnotized persons may be unconscious of injuries which their bodies suffer, and on the other hand may feel imaginary pains which have not in reality been inflicted.

Now, I do not say that there is any exact analogy between one of the lower animals and a hypnotized human being, because the latter lives for the time being in unreal circumstances; but such facts as that a woman could talk light-heartedly about her favorite novels and so on, at the moments when her tortured body was telegraphing for aid to her brain and her brain was forwarding the message on to the muscles which moved her hand, shows that, even in human beings the feeling of pain and the consciousness of feeling pain can be separated. And if they are not inseparable, we cannot take any actions, which merely show that the bodies of animals feel pain, as proof that they are conscious of feeling it, since — as I will show later — many other actions and emotions of animals which appear "conscious" to us, must be quite unconscious.

Further, as we have no right to suppose that one action or emotion of an animal is more conscious than another, I am glad to believe that those who fear that animals other than man share man's consciousness of suffering must be mistaken.

It is difficult to realize the all-important difference in happiness or unhappiness which this conscious power of realizing one's sensations makes between man and other animals; because, although the mind of man is to some extent independent of his body, it is still to a greater extent dependent upon it. Human consciousness is in fact the quintessence of man's mental power, but it is situated within the great nerve center of his brain, and is still informed, and dominated to a great extent, by his nerves.

Perhaps the best and most natural explanation of the matter is to be found by comparing the nervous system of the higher animals with a complete telegraph service, the brain being the receiving center of all messages from the nerves and the distributing center whence all messages are sent out to the muscles. By this machinery the actions of an animal automatically correspond to its sensations; and in the long process of evolution every species of animal has acquired a set of rules for doing instantly that which the experience of past ages has shown to be the right thing to do in any given circumstances.

Thus, the mind of an animal may be likened to an ordinary telegraph-office under an ordinary telegraph-master, whose conduct is regulated by routine and rule, every message received being dealt with promptly in the ordinary course of business.

The human mind, on the other hand, resembles a more important telegraph-office of which a superior, responsible official has supreme charge. There is still the ordinary telegraph-master attending to the routine work, so that to outward seeming the receipt and dispatch of messages scarcely differs from the ordinary system; but the responsible official all the while exercises the power of deciding that a certain class of message shall be

treated in a certain way, that one shall be given preference and another put in the background.

In the former class of office everything goes on smoothly and automatically, according to rule, and no responsibility troubles anyone. In the latter the responsible official reaps all the credit or the blame of success or failure. His is the burden of responsibility and his the ambition of improvement. He personally feels the consequences of everything which happens.

The parallel is not, of course, exact, because you cannot imagine an office conducted by human beings so automatically as to eliminate the element of personal failure or success; but it is close enough to illustrate the difference in the working between an animal mind which is actuated solely by a code of instincts, some simple and some complicated, and a human mind of which a self-conscious personality sits in charge, controlling the routine of his instincts — and feeling the consequences.

It is almost entirely owing to the difficulty of putting new thoughts into old words that I cannot make plain in fewer sentences this difference between the unconscious suffering of animals and the unhappiness of man. To feel pain is a bodily sensation: to dislike the feeling of pain is a conscious thought; and this "consciousness" which distinguishes in the human mind between pleasure and pain, as things desirable or otherwise, is only another phase, in fact as in word, of the "conscience" which distinguishes between good and evil.

And it may be similarly perverted. Most of us are apt to think that the conscious feeling of pain by a human being and the dislike of it cannot be separated; but there is abundance of evidence to show that they can be, and very often are, entirely separated.

The argument of the book is, briefly, that animals have not the power of self-reflection, and that without self-reflection there can be no real suffering. Animals receive injury, but the author contends that suffering does not reside in this, but in the conscious reflection upon the injury, which animals do not have. True, animals wince from injury and cry out, and seek to escape or to protect themselves, but all this in the animal is from instinct, and is not a self-conscious process. There is not necessarily more suffering in the conduct of the animal than in the shrinking of a sensitive plant from a rude touch. The contention is, that real suffering exists only with self-reflection; and that animals have not this power, and therefore cannot really suffer; their suffering, if we may use the word, should be classed

with the shrinking of the sensitive plant rather than with the conscious suffering of human beings.

A chapter is given to "Instinct and Reason," one to "The Realm of Unconsciousness," and another to "Actions of Animals Explained." Some interesting facts are stated in these chapters, which show how entirely mechanical and without human sentiment animal actions may be which in outward form closely resemble the actions of men.

There is a solitary wasp, for instance, the fertile female of which excavates a gallery leading to a chamber in a sand-bank; in the chamber she lays an egg, and thereafter keeps the maggot which has emerged from the egg supplied with fresh food. Throughout her proceedings there is every evidence of tense maternal solicitude and remarkable intelligence.

But that the whole business is automatic is shown by the fact that the wasp does not know her own maggot-child by sight or scent, nor cares whether the nursery be empty.

If, during her absence, you extract the child, and lay it, naked and hungry, at the entrnce to the gallery, the bustling mother hurries past it, pops down the food, and departs, after carefully concealing the entrance — with her baby lying outside the door.

Instances like this show that the marvelous maternal instinct in nature — which we, human beings, have acquired the power of admiring and valuing for its moral beauty and importance to us — is really an automatic process of nature, acquired and exhibited in different ways by most higher creatures in the struggle for existence. We see the beauty and the use and the joy of it; other creatures perform its function by rote, glibly repeating, without understanding, the lesson which their ancestors laboriously learned in the long experience of ages. We repeat it by rote also, but we see and enjoy its beauty. . . .

Nothing could appear more touching and beautiful than the parental care of birds for their young. They are constantly quoted in literature as examples for us to imitate in this respect; and it is impossible for us not to admire daily the intense devotion which one witnesses, say, in the case of a pair of robins rearing their young in full view of one of our windows.

But it is only by realizing that the conduct of the robins towards their young is merely an inherited habit which they have acquired because it is good for the race in the struggle for existence — and that it is not based upon emotion and affection such as we "feel" — that we understand without difficulty the amazing sequel, when the parents mercilessly drive their children away to face the troubles of the coming winter as best they can, and then fight fiercely with each other. . . .

By the dry light thus thrown on nature at large we easily comprehend — to take another instance — the strange perversion (as it otherwise would seem to us), of parental instinct which impels birds upon whom a cuckoo has foisted an egg to show no concern whatever for their own children when these lie, naked and dying, below the nest from which the infant usurper has ejected them.

It would not be good for the race of any kind of small birds, if they bestowed attention upon any of their newly-hatched young that chanced to fall out of the nest. The chance of rearing the unfortunate youngster would be exceedingly remote; and if one of the parents should undertake the task of covering it at night both would probably fall victims to prowling vermin. So nature has made a rule that when a newly-hatched bird falls out of its nest — a very rare occurrence, perhaps, unless a young cuckoo aids its exit — no attention shall be wasted upon it.

Thus I have taken the question whether animals other than man can have human feelings and emotions upwards from the Sensitive Plant, the sea-anemone, the wasp, and the ant to the bird, finding the answer "No" in every case.

The author insists that we must cease to measure the actions of animals by human standards, attributing to an animal in a given action all the self-consciousness and thought which would be present in ourselves if we performed a similar action. For this habit of thought, which leads to mistaken conclusions in regard to animals, he holds literature partly responsible, from the nursery rhymes in which animals think and speak as people, to the modern books of nature-study which present the workings of animal instincts as the expressions of almost human emotions and reasoning. Throughout the argument the author asserts that instinct with animals is a purely mechanical habit evolved by a process of natural selection.

In all this, there is an element of truth and an element of falsity which we need to separate. Our doctrine upon the subject shows how easily superficial judgment is deceived by the outward similarity of animal and human actions and is led to suppose that actions in the two cases are inwardly the same; while in truth they are wholly different, the human act being from conscious thought and reason, and the animal act from instinct. We agree with the author of "The Religion of Nature"

as to the importance of recognizing this difference. We do not agree with him in his conception of instinct as a purely natural evolution. According to our doctrine instinct is an influx from the spiritual world into the lower orders of creation impelling them to act in ways that are orderly and wise and even moral, but without the mediation of conscious thought on the part of the subject of the influx. "There are also some accessories of instinct derived from habit." The little book before us is right in insisting that we must not attribute self-consciousness, purpose, and reasoning to the animal, but it is wrong in its assumption that instinct in itself is not a human thing. It is human in that it is an influx from the spiritual world, the great world of human life, and in its origin from God who in all that He is and does is divinely human. With this conception of the source and nature of instinct, we cannot wholly sympathize with the author in his sweeping condemnation of nursery rhymes and books of nature-study which treat nature as an embodiment and expression of human emotions and thoughts. It is so, and none the less truly so, because nature herself is unconscious of the influx by which she is impelled and which she presents to men in her myriad forms and activities.

It is probable that the author of this little book would feel that in rejecting his conception of instinct as a mere mechanical habit established by a process of natural evolution, we are over-throwing or endangering his position in regard to the suffering of animals. We think not, but on the contrary we believe that we strengthen it. So far as the plant or the animal which is the subject of an instinct is concerned, the reception of the influx and the resulting action are as devoid of self-reflecting thought as if instinct were a purely mechanical habit. The author's conception of instinct seriously weakens his position. In consistency, he is bound to regard the human power of self-reflection simply as a product of evolution. See the chapter on "The Rise of Consciousness." He believes that what are now lower orders of creation will in time attain to this distinctively human power. On this theory, who shall say that the higher animals

may not already have attained to some degree of self-reflection? This possibility strikes the main position of the author in a very vital spot. Our doctrine involves no such difficulty, while it makes clear the absolute distinctness of animals and men, and shows that the higher degree of mind, with its power of reflection upon oneself and of looking up to God, with moral responsibility and immortality, belongs to no animal but to human beings alone.

In the later chapters of "The Religion of Nature" the author touches upon some wider thoughts, somewhat apart from the main purpose of his book. That purpose is to reconcile the seeming cruelty of nature, especially the suffering of animals, with the Divine mercy of God. Animals, he argues, are not self-conscious, and therefore cannot be conscious of pleasure or of suffering in the way that men are conscious, finding one the source of keen enjoyment and the other of misery. We accept at once the underlying fact, that animals have not self-consciousness, self-reflection, which Swedenborg has made familiar. The main interest and value to us of the little book under review is in its treatment of the question: What bearing has this fact upon animal suffering? We believe that the answer of the author to this question contains a large measure of truth, and we are grateful for the help he gives to clear thinking on the subject. The unreflecting animal cannot suffer as man suffers. The same limitation of his nature which prevents his profiting by suffering also prevents his suffering, in the true sense of the word.

We also suggest another question for consideration, which is not raised in the book under review: How far does the reasoning which explains the suffering of animals explain also the suffering of little children? As to the power of self-reflection an infant is hardly different from an animal. Self-consciousness is only gradually developed. May it not be true,—must it not be true, in the merciful providence of the Lord, in animals and in children, that the ability to suffer exists only in the degree that there is ability to profit by suffering?

WILLIAM L. WORCESTER.

THE RELATION OF SPIRITUAL MARRIAGE TO LEGAL MARRIAGE AND OF SPIRITUAL DIVORCE TO LEGAL DIVORCE.

Spiritual marriage is the conjugal union of one man and one woman on planes of life which are above nature. This is spiritual marriage because in man the understanding principle, and in woman the will principle, preponderates. And spiritual marriage, whether in an individual or in a married pair, is essentially a marriage of good in the will and truth in the understanding.

Legal marriage is that conjugal union of the sexes which is sanctioned by civil law. It is more difficult to define this because it varies in different countries. What one nation, province or state considers legal another does not. The ideal of legal marriage is the conjugal union of one man and one woman, broken only by the death or adultery of either of the parties. The adultery of one of the parties frees the other legally precisely as death would do. The covenant of marriage is a covenant for life. (Conjugial Love, 276, 278).

The relation of spiritual to legal marriage is two-fold — first that of correspondence; or, in other words, of cause and effect. Certainly there would be no legal marriage if there were no such thing as the conjugal union of the masculine and feminine soul. The inner is the cause of the outer. The writings of Swedenborg teach this in many places: —

> It is the heavenly marriage from which and according to which must be all marriages on earth, which [heavenly marriage] is such that there is one Lord and one heaven. The law of marriages thence is, that there shall be one husband and one wife. (Arcana Cœlestia, 162.)
>
> The laws delivered in the Word concerning betrothals and marriages exactly correspond to the spiritual laws of the heavenly marriage, as that they were to marry only one wife. (*Ibid.*, 4434.)

The second relation of legal to spiritual marriage is that of representation. Legal marriage does not always correspond to, or flow from, spiritual marriage because many who are married

legally as to the body and human society are not married spiritually. In such cases legal marriage is not a correspondent of spiritual marriage but only a representative of it. In other words, though the legal marriage does not correspond to spiritual marriage in those particular parties, it does to spiritual marriage in others with whom those parties are consociated, and thus they receive the benefit of it as a representative. The case here is like that of human beauty which does not always come from the person's own goodness but from a common or general influx through others with whom he is consociated (Heaven and Hell, 99). We conclude therefore, that the relation of spiritual to legal marriage is first correspondential, and second representative.

Spiritual divorce is the converse of spiritual marriage; namely, the disjunction and separation, on planes above nature, of the man and woman who are conjoined. In many cases they are conjoined on planes of life above nature and yet not on the heavenly planes of life. In such case they are not mates, not counterparts, not real interior partners.

Internal conjunction, which is the conjunction of souls, that makes marriage itself, is not perceivable before man puts off the external and puts on the internal, which takes place after death. (Conjugial Love, 49. See also 47, 48, 523.)

When it is perceivable the pair separate. They no longer desire each other. They part voluntarily and each seeks his own. This is spiritual divorce.

If the cause for spiritual divorce cannot be known in this world nor until after death, then it has no direct relation to legal divorce. The only correspondent of it on earth is the case of a person who discovers that a certain truth or good is not his own particular truth or good — not adapted to him, and so he puts it away or divorces it. If the civil government could know as the Lord knows that a murderer is truly penitent, then it could pardon him; but it cannot know, and therefore for the safety of society it must punish him so as to prevent him from committing any more crimes. And so if the state could only know as the Lord knows that two married partners were

not adapted to each other interiorly, it might give them authority to separate in order that each might find his own. But the state cannot know this, and hence it has no authority to grant a divorce on any such grounds.

The marriage union on earth is the correspondent and representative of the marriage union in heaven. It is the basis and containant of it. In this earthly relation interior things close and rest like a house on its foundation. The state therefore, should conserve it. The state has no right to sanction its annulment except in so far as it sees and knows it has been destroyed. This the state can see and know only in the case of adultery. Therefore, the state should not grant a divorce except for that cause. Strictly speaking, the state does not and cannot annul the marriage union for any cause. It can only give its official acknowledgment to what has already been done. When adultery destroys the marriage union on earth, the state if either of the parties requests it should acknowledge it; nothing more (*Ibid.*, 234, 255, 468, 469). The Lord says, "Let not man put asunder."

If, then, legal divorce is not a correspondent nor a representative of spiritual divorce, and has no direct relation to it, whence does it come? From spiritual adultery. This is the uniform teaching of the doctrines:—

With the Israelitish nation, marriages were impure because the interiors were filthy. (Arcana Cœlestia, 8809.)

Adulteries are so wicked because they correspond to the marriage of falsity and evil, which is the infernal marriage. (*Ibid.*, 8904, 10175.)

He that is in evil and marries the false, and he that is in false and takes evil into a partnership of his bed chamber, from the joint covenant confirms adultery and commits it as far as he dares and is able. (Conjugial Love, 428.)

It thus appears that spiritual divorce resolves itself simply into vastation, and has no correspondent or representative in legal divorce. The latter belongs exclusively to the realm of evil.

How far it may be permitted because of the hardness of men's hearts rather than allow a still greater evil, is not the present subject.

E. D. DANIELS.

THE ETERNAL VALUES.*

A NEW book by Professor Münsterberg on philosophical subjects will naturally awaken lively expectations in circles where there is some acquaintance with his work as psychologist and as an eminent, if not the foremost, representative of voluntaristic metaphysics. Such readers will not be disappointed; and the wider circle of the reading public in general will find in it an interpretation of experience singularly true to life, richly illuminating, and profoundly convincing.

English readers rarely have the opportunity to get the fruits of German philosophy expressed directly in the English language. Ordinarily they must depend on more or less inadequate translations wherein the German spirit and form are in a measure lost. In this case, however, we have the work of a master of German metaphysics and at the same time of one who has spent the best years of a vigorous manhood in wide and intimate contact with our own life and speech. This happy union gives the book peculiar interest and value. The style is clear, simple, and direct, remarkably free from technicalities, and admirably adapted to the ordinary reader who is really serious in his pursuit of philosophy. On the other hand, as a splendid specimen of sustained and systematic thought, it will take its place in the first rank of finished and permanently valuable philosophical essays.

We took occasion on the appearance of Professor Royce's "The World and the Individual" to commend it as the best exposition, indirectly, of Swedenborg's doctrine of love extant; so now we welcome the book before us as the best exposition, indirectly of course, of Swedenborg's doctrine of the will.

In our notice of "The World and the Individual" (NEW-

* "The Eternal Values." By HUGO MUNSTERBERG. Boston and New York: Houghton, Mifflin Company. 1909. 430 pp. 8vo. cloth. $2.50, net.

CHURCH REVIEW, Jan., 1903), we called attention to the extraordinary equipment of Professor Royce for the task of metaphysics. It may be said of Professor Münsterberg also that his equipment, though along different lines and with a shift of emphasis, attains the same high level of completeness. Professor Royce approaches his task rather through the fields of history and philosophical criticism with special emphasis on epistemological interests. His book is a brilliant critical exposition of the history of human thought as well as a profoundly vivid interpretation of human life and the ultimate constitution of experience. For him, however, experience is characteristically knowledge, though few have done more complete justice to its impulsive aspects. Professor Münsterberg, on the other hand, approaches the task along the avenues of the special sciences, especially physics and psychology. It is altogether natural that, as a psychologist, he should place the emphasis upon the will as the ultimate fact in experience.

We are, then, much interested to observe here a complementary relation which puts the work of these two men in a conspicuous position in the field of modern philosophy. In the one case, we have, perhaps, the most successful metaphysics of knowledge, in the other, an equally successful metaphysics of will. In both, however, the intellect and will are duly incorporated and exhaustively combined. The result reminds us significantly of the "distinct oneness" of Love and Wisdom which Swedenborg's philosophy makes central and fundamental.

We turn now to a more explicit account of this "Philosophy of Will." We confess to a feeling of surprise to see the title, "The Eternal Values," used to designate and characterize a finely articulated and highly elaborated system of philosophy. But after following the exposition and bearing in mind the point of view and the conception of reality proper to it, we recognize the fitness of the title and begin to admire the freshness and the illumination which the treatment secures to us. As a great psychologist it was natural and we believe right, in accordance with the real truth, for Professor Münsterberg to

select the act of will as primary and fundamental. With this profound insight into the life of the will, and with an extraordinary intellect capable of maintaining this insight, he sees in the character of value the essence of the will, and his book is the outcome of a philosophical inquiry into the nature of value which reveals itself as the ultimate reality. The system of values constructed on this basis is the real world, and so the values are eternal values.

This view is so profoundly significant and interesting that we must follow the exposition in some detail.

To our ordinary thoughts, accustomed as we are to the notion of value as exemplified most definitely in economics, it seems strange to speak of values as the ultimate tissue of reality; and the expression, eternal values, strikes us as incongruous or at least excites curiosity. We speak familiarly of eternal life, and The Eternal is one name for God, while eternity is another word for endless time. The materialistic philosopher may talk of "the eternal atoms," and "eternal energy," but he would not venture to say the "eternal stars" still less, the "eternal earth." Plato does, indeed, tell us of the "eternal ideas," but it would hardly occur to anyone off hand to think of eternal acts of will, still less of eternal values as the products of will.

The originality and fruitfulness of Professor Münsterberg's thought lie just in seizing this fundamental relation of will to value, and developing out of it a complete view of the world. When we reflect upon the conflicting tendencies and views current among thoughtful minds, we realize the need of a new philosophy which will unify and comprehend the detached fragments of experience, moulding them out of one central principle into a harmonious and well-ordered world. This task is accomplished in the work before us with a success that is truly admirable and gratifying. The considerations which lead to the recognition of value as the real problem of philosophy and the true essence of reality are furnished by a survey of philosophical opinion, the field of science, and the primal elements of the personal life. Skepticism, relativism, pragmatism,

naturalism, materialism, all fail to reach a positive outcome in the realm of our deepest aspirations and our highest demands. They are useful negatively and as correctives, but positively they fall short of any principles of eternal validity.

Turning to the field of science, the external world of nature is resolved by the physicist into a realm of moving atoms wherein all parts are equally insignificant for the abstract consciousness which views their swarmings and whirlings with utter indifference, taking note solely of the infinite progression and regression, but having not the slightest interest either in the direction or the outcome of the movement. Professor Münsterberg's conception of the field and function of science is worked out with characteristic thoroughness and completeness. It is one of the salient and critical features of his philosophy. It is obvious that the character of value is totally foreign to such a world, since it is essentially mere object of knowledge, that is, of awareness for an abstract consciousness, but not at the same time object of the evaluating attitudes of will.

Precisely similar considerations apply to that inner realm of "psychical nature," the region of science which the pychologist treats as his proper domain. Mental states from this point of view are just objects of consciousness. To be simply objects of awareness exhausts their nature. For the psychologist they are constituted in the interests of description and explanation. That is, they are to be observed and represented in their serial or causal relations; but, as such objects, they have neither meaning nor value. They are precisely like the atoms of the physicist, in so far as they are merely observed facts which can be grouped and ordered.

In the world of science, then, whether physical or psychical, things have absolutely no value. They are merely objects of abstract awareness, describable and explainable, but not significant or appreciable. The world of science is an abstract world, deliberately constructed in the interests of knowledge. The real world of immediate experience has to be transformed and reconstructed, and especially has to undergo a process of

selective abstraction before the world of science can take shape. It will, of course, surprise the uninitiated to be told that the world of science is not the whole world, nor the real world of immediate experience. Some, with religious prepossessions are no doubt accustomed to think of the spiritual world, the realm of immortality, heaven, with God and the angels, as different from, outside of, and beyond the world of science; but this is simply a misconception. God, angels, the spiritual world, and all, are from the point of view of science merely objects of knowledge, and as such are on the same level with the atoms and the psychical states. There is nothing in the universe which cannot be made an object of knowledge and so brought within the field of science.

When, however, we turn from the cold, clear, impersonal, abstract world of knowledge to the warm, pulsating interests of the immediate personal life, the world of objects takes on new characters. Things are no longer mere objects of awareness, they are also useful or beautiful. They promote or thwart our purposes. They give joy and satisfaction. They become objects of desire, will, effort. They are means of fulfilment, desirable, valuable. In this personal world, things have value because they are objects of will as well as of knowledge. The sun is not merely a color sensation or a mass of moving atoms sending forth waves of energy in all directions through the surrounding mass of atoms, but it gives us the glories of sunshine, of daylight and of spring. It lights up the face of the earth for our daily tasks. It warms us with the glow of satisfaction and of vigor. It ripens our crops and loads our orchards. The real sun is an omnipresent value. It gives us satisfactions, furthers our desires, secures our fulfilments: in a word it enters into the life of the personal will and furnishes it with objects. Personal satisfactions, however, or personal obligations are capable of giving us only relative values; but we are seeking absolute and eternal values. This brings us to the core of the problem and to the central idea of the book. We must now get the thread which will lead us through all the complexities and the compartments of the philosophical system.

Students of history are more or less familiar with what is called the "identity-philosophy." Of course, the principle of identity as the controlling element in logic, and indeed, in all thought, has been recognized all along since the days of Parmenides; but Schelling and Hegel in German philosophy contributed most, perhaps, to giving it philosophical significance. Professor Münsterberg, by a signally successful use of the character of identity in the act of will, has made this principle the basis of his exposition. To begin with, any fulfilment of the will gives satisfaction quite apart from the pleasure that may be involved. We may pursue an object irrespective of the pleasure it may give, but the attainment of the object will nevertheless give satisfaction. It follows that there may be complete satisfaction, without reference to any personal pleasure. This means that there may be true values which are not determined by merely personal considerations (pp. 65–70). The question naturally and properly arises, how can there be an act of will which is not directed by personal interest? In other words how can there be any such thing as a pure will-act, or a pure value,— "pure" meaning not mixed with personal pleasure?

At this point it is convenient to give a specimen of the author's language which will also serve to introduce the reader into his field of view: —

> Even this may now be clear from the start, that if there exists a pure will at all, both kinds of will and therefore both kinds of satisfaction may be mixed in a single action. The pure will may drive towards the goal from its own motives and yet that goal may have at the same time relation to the personal equilibrium [personal interests]. The realization may thus satisfy the pure will and represent a pure absolute value, and yet may at the same time remove a personal disturbance, and may satisfy by it a selfish side-will. In this way the beautiful may perhaps at the same time cause pleasure by its agreeableness, the true may at the same time bring pleasure by its usefulness, the moral may secure in the world somewhere a happiness which reflects on us with enjoyment, and even the religious may at the same time give a pleasurable comfort. (p. 71.)

If we make the distinction between pleasure and satisfaction as implied above, the pleasure will be the feeling with which we

approach the object and the satisfaction will belong to the attainment of the object. The pure act of will then is the striving for attainment, fulfilment, realization, resulting when successful in pure satisfaction, satisfaction unmixed with pleasure.

The question now is, how can there be such acts; what is the meaning of willing without reference to pleasure? Granted that the fulfilment of our will gives satisfaction, and is valuable for us, what does it mean to fulfil our will? If we say it means to realize an idea, then we ask what does realization mean? The answer brings us to that character of experience and of the life of the will which is marked by the word *identity*. The will is fulfilled when the identity of a given content is maintained and carried from the stage of idea to the stage of perception. The act of will is the act of maintaining this identity and carrying it from the one stage to the other. But why does the will seek and strive to carry the content from stage to stage in this way? The answer is, because the new stage furnishes the starting point for new action. In other words, it is in this way that experience grows, develops, becomes diversified and enriched. The identity in the transition satisfies us, and gives value.

We are now ready to take the final step to eternal values. We have seen that value is attached to the character of identity. In other words, value is the property which the content acquires when its identity is maintained in the new experience. The act of will is the demand that there shall be this identity. The value is the satisfied demand, or the satisfied will. In the character of identity the will is self-asserted. Self-assertion in the new experience, therefore, is precisely the aim of the will. If such is the life, the nature of the will, then it is its business to create values, and in creating values to create the world as the field of satisfactions. If experience followed experience as disconnected momentary flashes, there would be no life, no world. We demand identities because it is in these that self-assertive life flows, and the world of experience grows. The one original act of world-making is the act of will wherein it asserts itself in its identity in new experiences. In such experiences and in

such a world, every element has a validity beyond the mere fact of being experienced. The identities and values acquire independence of the momentary flashes. The demand for identities, then, is the same as the will to have a world. But this will to have a world has no relation to personal pleasure, therefore the satisfaction which results from finding identities is valid for every one who wants to have a world at all, and such a satisfaction is a pure, independent value. "The assertion of identity among the changing experiences is thus the fundamental absolute valuation." (p. 77.)

The world of values, then, is the only true world, and is the world which is really willed by everyone who wants a world. Of course one may decline to perform this act of will. He may prefer chaos. He may forego the satisfactions of eternal life. But once we turn to pursuing identities in new experiences, we forthwith enter upon the task of world-building; and then we have already bound ourselves to the principle that the identities are self-assertions of a world of eternal values which has independent existence.

It remains to sketch very briefly the development of this primal function of the will and the system of values it builds up. The pursuit of identities in constituting a world of self-assertive values may take several directions, and must answer certain initial demands. (1) Every element must remain identical with itself in the changing situations. This gives the logical values of existence and connection. (2) The several elements must share a certain identity among them and thus show agreement. This gives the æsthetic values of unity and beauty. (3) Every element must preserve its identity in its changes by expressing its own meaning in the changes and realizing itself in them. These demands secure each the self-assertion, the world independent of the fragmentary experiences, the pure satisfaction, and the pure value, which the nature of the will involves. These values we may call (*a*) the value of conservation, (*b*) the value of agreement, and (*c*) the value of realization. (4) But if the world as a whole is to preserve its unity and be completely self-

assertive, these three values must ultimately be identical, and realize each other. In this way only could the pure will get absolute satisfaction. This we call the value of completion, the metaphysical value.

We now have before us the scheme of the book. After a preliminary discussion in Part I, of the meaning of values, where in successive chapters, "The Physical Nature," "The Psychical Nature," "The Personalities," "The Obligations," "The Satisfaction of the Will," and "The Eternal Values" are treated with great brilliancy and effectiveness, we have Parts II to V, headed in order, "The Logical Values," "The Æsthetic Values," "The Ethical Values," and "The Metaphysical Values." Each of these is subject to a two-fold division based upon the distinction between naive values and culture values. The logical values for instance give the "naive values of existence," and the "cultural values of connection." This means that the demand that any element of the experience can be found identical with itself in new experiences is a natural, spontaneous demand, and the values so constituted are the naive values which are called the "values of existence," but when deliberate and systematic effort is made to discover and assert the identity of parts of experience, where naive life would not recognize them, we have a new group of values, "the values of connection" which it is the effort of civilization and the work of science to constitute and elaborate.

The treatment of logical values is so characteristic of the author's interpretation of experience, especially his analysis of the will — it throws so much light on the meaning of the book as a whole, and moreover we are so predisposed to regard the values of existence as fundamental and as the ultimate standards, as eternal truths — that it will pay us to pause for a moment and fix attention upon the nature of these values.

The values of existence are logical values. This does not mean that our judgments are true because they conform to an outlying independent reality whose existence gives validity to the judgment. The value of existence does not lie in its function

of making judgments true, but existence itself is a character which is imparted to experience in the function of judgment. In other words truth is affirmed, asserted, constituted in the act of will. In language familiar to the readers of Swedenborg, truth is the form of good. It is a part of our every-day experience to have thoughts, feelings, ideas, perceptions, sensations, acts of will, et cetera, which we treat as merely passing events of our personal life. We criticize, judge, condemn, and reject them as false, or fleeting, or merely private possessions. We do not assert in them self-identity, and find in them starting points for similar new assertions. In such cases what test do we apply? Where and how do we assert the value of existence? The answer is, if the will demands that they be real beyond the particular experience, and if they can be found identical in new experiences, then they are assigned to the real world. They satisfy the demand for a self-asserting reality. The very fact of preserving identity in new experiences gives them the character of independence of the momentary personal life, raises them to the level of self-asserting identities, and thereby secures to them as forms of fulfilment and satisfaction the value of existence. Existence is one of the forms in which the will is satisfied. The will is self-assertion. Self-assertion demands identities as the ground of new experiences of self-assertion. Self-asserting identities, by the very fact of maintaining their identity, become independent of the particular experiences. Their continuance and permanence is set over against the passing of the particulars. The will to maintain identities, therefore, is a superpersonal will which becomes binding for the personal will, and in which the personal will finds a higher satisfaction. The will to maintain identities is fulfilled in the values of existence.

If now we return to immediate experience and ask what values of existence are constituted, we find at once the fundamental contrast of self, which is known by its attitudes, and the content, which is known as the object of the attitudes. In other words, I know myself as the subject of attitudes; that is, of will; and

I know the world of objects, the *outer world*. But I also know *other subjects of will*, whose attitudes are suggestions to be adopted or rejected. Then too, we have those *inner demands* of the will which make themselves known as identical in every possible experience.

This gives us three classes of values, which we may call, (1) values of the outer world, (2) values of the fellow-world, and (3) values of the inner world. As values of existence they are termed (1) "things," (2) "persons," (3) " evaluations." Our principles enable us to say how these values are constituted. "Things" are those objects which preserve their identity for all possible subjects; while, on the other hand, "persons" are those subjects which remain identical for all possible objects.

Passing to the logical values of connection, we have the same threefold distribution of outer world, fellow-world, and inner world. The values of connection among "things" give us (1) "nature," the object of science. The connections of "persons" give us (2) "history," which is the interplay of wills. In the inner world, the connected system of valuations is (3) "reason."

It would be a task of delight as well as profit to follow the discussion of æsthetic values; but we must limit ourselves to a bare indication of the way in which the pursuit of identities develops the system of values in the field of naive life, as (*a*) "harmony," (*b*) "love," (*c*) "happiness"; and in art, or in the realm of beauty, as (*a*) "fine arts," (*b*) "literature," (*c*) "music." These names give the topics, but they give little idea of the depth of insight and the wealth of exposition which mould the materials into one consistent body of interpretation. In the world of existence and connections we demand the self-asserting will; in the world of beauty we *feel* the will of the beautiful. The principle of self-perseverance in objects gave us the logical values of existence and connection; the values of unity and beauty grow out of the principle of the agreement of wills. The principle of identity holds true of both. "The will remains identical when it is willed in agreement" (p. 180). Unity and beauty are eternal values, because the agreement of all the ele-

ments of experience, as expressions of will, are, by the principle of identity, demanded of a world which is to be independent and self-assertive. It is precisely in the satisfaction of these demands that unity and beauty are constituted and have the character of value. The theory of beauty set forth in this discussion is one of the finest examples of Professor Münsterberg's originality and constructiveness.

We must now take a rapid glance at the "ethical values." They all grow out of the will to be something else and the demand that in the change there shall be a new expression of the self; in other words, that self-identity be asserted in the change. When this change is spontaneous we have the immediate life values of development. In the things of the outer world we call it "growth," in the fellow-world of persons we call it "progress," in the inner world of the self we call it "self-development"; when the change is deliberate and directed by conscious purposiveness, we have the cultural "values of achievement" in the three fields of "industry," "law," and "morality." Here the principle of identity is more familiar, and aside from the clearness and effectiveness of the exposition, the treatment is distinguished rather by the method of raising these forms of experience to the level of eternal values. From this point of view they are all outcomes of the initial demand for identical self-assertion in a new experience, and as this demand holds of every will that seeks such satisfactions, the values attained are independent of the special personal interests; therefore, they are pure absolute values.

We have now, as the result of our pursuit of identities in the entire realm of experience, three distinct fields of values, the logical, the æsthetic, and the ethical. These fields taken severally are independent of each other and our world is split up into three separate unconnected compartments. Philosophy cannot abide in this result. Its primary function, its reason for being, is unification. It demands that the world be one. The principle of identity requires that each of these separate worlds shall be mutually a self-expression of the other; and yet, the

contrariety and conflict of these values is both obvious and insistent. The world of existence and connection is in itself neither moral nor beautiful. Facts are not of necessity moral, nor is the moral as such beautiful. Nevertheless, so long as the demand that there be a world, and that the world as a whole be valuable, is actual, the satisfaction of this demand must be sought as valid. The values which satisfy this demand are religion and philosophy. As the immediate life-values of religion we have (*a*) "creation," (*b*) "revelation," (*c*) "salvation"; as the purposely constituted values of philosophy we have (*a*) "the world," (*b*) "mankind," (*c*) "over-self."

Philosophy and religion have the same task, namely, the complete unification of experience; but they pursue different methods. Religion achieves this result through the idea of God. Philosophy proceeds by examining the presuppositions of the values. In both cases it is an act of "conviction." In the one case it is an immediate spontaneous demand, in the other it is a reasoned demand which is satisfied by the value of absoluteness, the all inclusive metaphysical experience.

This completes our task of indicating in a very brief and summary way the contents and structure of the book, but no mere sketch could give an adequate impression of its wealth and significance. It is one of the great books of the age, and, as we believe, the most finished and complete exposition of the meaning of the world that has appeared in modern philosophy.

The task of criticism will center, we surmise, mainly, on the transition from the particular self to the "over-self," and upon how in the "over-experience" the particular experiences arise. Certainly we have here a fine expression of this issue, comparable with that in "The World and the Individual." The interest and satisfaction with which we have read the book has for the time being put criticism out of mind and kept us to the sole task of appreciation.

Historically Professor Münsterberg seems most allied in constructive thought to Fichte, although he is evidently fully equipped with the apparatus of critical philosophy.

Students of Swedenborg's philosophy will be constantly reminded of points of contact. The thesis that the will is self-assertion, and the whole exposition of the nature of self-assertion, must suggest Swedenborg's doctrine of the proprium, and will help materially in expounding that doctrine. Then again, the principle of identical self-assertion in new experiences as the essence of will takes us directly to Swedenborg's doctrine of end, cause, and effect, where the end is identical in the cause, and through the cause in the effect. Furthermore, there is a general agreement with Swedenborg in the fact that the will is taken as central; but there is a departure from Swedenborg in limiting love to merely personal relations instead of giving it fundamental metaphysical value.

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EDITORIAL DEPARTMENT.

HUMAN CO-OPERATION WITH THE PERMISSIVE PROVIDENCE OF THE LORD.

THE Divine Providence, as the active and beneficent presence of the Lord in all human affairs, is one of the most important, and at the same time one of the most difficult, subjects with which the truths proclaimed by the New Church rationally deal. As the natural man looks out upon the world and contemplates the evils and disorders which come to his view, as he reads the daily record of accident and calamity, of vice and crime, and especially of want and suffering and degradation, which seem due, more or less directly, to human greed and oppression, he is led to question the very existence of a Divine Providence. Can the Lord be present and these evils be tolerated? he asks.

To this query the New-Church teachings offer the simple, but sufficient and luminous reply, that the Lord's Providence is not, as the world has been wont to regard it, His provisive but arbitrary rule in the affairs of men; it is rather His permissive and rational presence therein. It is a presence that recognizes human freedom as a vital element in any truly human life, and consequently always respects it. The Lord indeed provides good for the beings whom He creates. And He seeks by every possible means, consistent with the exercise of their freedom, to give to men good of every kind. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (MATT. v. 45). But, seeing with omniscient eye the whole scope of human lives, both individual and collective, and keeping the realization of eternal ends ever before Him, the Lord permits much that He would not provide, and tolerates evils that, for the time at least, may run wholly counter to His beneficent purposes. Hence there is a permissive Providence of the Lord, a Providence that permits evil, as well as a Providence that provides good; and the practical trust in the Lord, which the Divine

Word everywhere enjoins upon men, involves the constant endeavor to coöperate with the one as well as with the other.

The exercise of such endeavor, however, is often fraught with seeming difficulties. In our earnest efforts to help the world in social ways we are brought face to face with evils which it seems to us should not be tolerated. They have been borne with in the past, not without endeavors to alleviate the conditions that grow out of their presence, it is true; but we feel that something more should be done, and be done at once. We are not quite sure what it should be, but we are impatient of delay. And it is to meet just such states as these that we are repeatedly exhorted in the Word to "wait patiently." This does not countenance, and much less does it counsel, inactivity on our part; for elsewhere the exhortation takes these forms: "Wait on the Lord and keep His way"; "Commit thy way unto the Lord . . . and He shall bring it to pass." The counsel plainly is to wait on the Lord as the servant waits upon his master, — always ready actively to coöperate with the master and promptly to do his bidding. And this means a great deal. It means that the Lord is indeed master of the situation. And it means that this master-ship is shown quite as much in what He permits, as in what He provides. It means, moreover, that we are steadfastly to look to the Lord's thought, as expressed in His truth, for guidance. "Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Behold as the eyes of servants look unto the hand of their masters. . . . So our eyes wait upon the Lord our God, until that he have mercy upon us."

In an editorial which appeared in the last number of the REVIEW, treating upon the inherent limitations of human life in the natural world,— we dwelt upon the general principles which underlie these limitations and which are involved in the very character of this world as the temporary home of men during their preparation for eternal living. In the unfolding of these general principles there was the tacit recognition of the permissive Providence of the Lord but without direct reference to it. It has seemed well, however, to continue our consideration of the original subject by presenting illustrations of the practical working in social affairs of this law of limitations, and in doing so to set forth with distinctness the nature of the permissive Providence of the Lord and the vital importance of our recognizing it and seeking to coöperate with it.

The first of the illustrations which we will cite suggests the bearing of this law upon the leading of a useful life in the natural world.

That the ideal life, the life we are created to live, is a life of use, is everywhere taught and shown in the writings of Swedenborg. And in the Divine Word, where all the great principles of life which Swedenborg was commissioned to set forth and enlarge upon are presented in the tersest form, the Lord, after pointing to the greatness and variety of the heavenly realm in the words "In my Father's house are many mansions," proceeds to utter that striking promise, "I go to prepare a place for you." Viewing this assurance as addressed to every responsive soul, to every one who is willing to coöperate with the Lord in His efforts to provide for each his fitting place, we have the heavenly world here set distinctly before us as a world of uses. For, seen in heavenly light, "a place," can only be viewed as a position to take and fill, a position where there is a use to perform, and a responsibility to accept. Hence a world of fitting places is simply a world of uses in which the willing soul finds his particular vocation.

But how is it with those who have no love of use, no love of helping others, no desire for a place to fill for the general good? Having no impulse from within, they must be impelled from without. The spiritual realm, which provides an ultimate and permanent dwelling-place for men, tolerates no idleness. It has no useless inhabitants. All work. Those who are in heaven work because they love to do so, because they are "forms of uses," or, in less technical phrase, because they live to be useful. On the other hand, those who are in hell work because they have to do so; they are forms of their self-seeking loves, and the menace to these loves of hunger and want forces their subjects to fulfil the vile but necessary uses which are assigned them. Thus it is that even in the evil portion of the world where man finds his ultimate home there is present some semblance of Divine order. "If I make my bed in hell, behold Thou art there."

Recognizing the justice and rationality of these conditions which prevail in the ultimate realm of the spiritual world, there are those who would advocate the introduction of similar conditions of life into this world. Here, in their view, every one should be set to work. No idleness should be tolerated. A government should be established which would provide employment for those willing to work and would see to it that the unwilling should work under the pressure of coercion.

While this appears very plausible, and to superficial thought, may seem like a bringing down of the heavenly principles of the New

Church on to the plane of our earthly living in a very practical and helpful way, to deeper and more careful thought the fallacy of such conclusions must soon become apparent. For they leave quite out of view the meaning and purpose of life in this world. We are not here to be forced to live useful lives, to be compelled to work, but that we may have opportunity to choose the useful life in freedom, to permit the establishment with us of the love of useful living. This love cannot be established by legal coercion. Indeed, such coercion would be likely to have the opposite effect. If it be suggested that the stern necessity that meets most men here to work for a livelihood is a form of coercion, a little thought will show that it is very different from the proposed legal coercion. It is rather a stimulus than a coercion. It does not forbid men from acting in freedom, acting as of themselves. That men have to work for the support of themselves and their families does not crush out their manhood and womanhood! On the contrary it tends to develop and strengthen all manly and womanly qualities. There may be overwork and work that has to be done under unfavorable conditions; in a word, there may be much in connection with the world's work which demands correction and calls for the exercise of very great patience before the correction can be brought about, but the deepest danger lies not here. It lies rather in the everpresent possibility that men be despoiled of their freedom to refuse the evil and choose the good. To conserve this freedom just as perfectly as possible, to give to every soul that comes into this world all possible opportunities to prepare for the place of use which awaits him if he will permit himself to be prepared for it, this is the purpose that enters into the Lord's permissions of the evil and disorderly conditions which seem, more or less, to prevail in the natural world. They are permitted by the Lord not because they are in themselves right and permissible, but because the bearing with them for a time will more effectively prepare the way for that provision of good which is the end in view in all such permissions.

And in our endeavors to coöperate with the wise methods of the Lord's permissive Providence we are by no means to condone the evils that have, for the time, to be borne with. Indeed, these evils should be unhesitatingly denounced, although, in view of the fact that this world is not the world of complete disclosure and judgment, this denunciation should rarely, if ever, take the form of personal denunciation. Thus in the illustration before us, while it is plain

to see that this world cannot be made perfectly and universally to exemplify that law of orderly living which requires every one to do some kind of work, to perform some definite use, yet it is of vital importance that this law should be proclaimed as the one essential principle of genuine human living. Therefore we are clearly and forcibly taught in the New Church that the Christian charity or love to the neighbor, inculcated in the second great commandment — which the Lord pronounced to be like the first and thus including it — consists in "faithfully doing the duties of one's calling."

Hence in the world at large, in what we may term the "social world," the New Church must find its important mission in leading men to see that the end, the purpose, the meaning of life is use; that its highest realizations are to be found in a spiritual world which possesses all that makes this world beautiful, attractive and home-like, but freed from its limitations; and that the measurable ideals of this world are to be realized by the faithful living, with up-looking trust in the Lord, of such a life of use as will quite surely open before us if we are ready to see and accept it.

As a second and exceedingly practical example of the operation of this law of limitations and of the importance of our recognition in it of the permissive Providence of the Lord we wish to cite some features of the life of little children in the natural world as contrasted with the conditions of their life in the spiritual world.

It is estimated from such statistics as can be gathered, that a very large proportion of the children born upon this earth are removed to the spiritual world in infancy. It may be justly presumed that a majority of these are taken from the homes of the very poor, homes in which they would be likely to suffer from want and neglect, and often from the dangers of a vicious environment. Their death transfers them at once to ideal homes, homes in which they can experience no lack of any essential good thing. Their removal, too, subserves an important use to the heavens, because the heavenly homes adjoined to this world receive their children wholly through the transfer to them of the little ones born here. Except for such "infant mortality" as it is termed, the heavens would be bereft of an important element of their life.

Without dwelling further upon this interesting feature of the general subject let us turn to consider the condition and needs of such as are left behind in the midst of what we are wont to regard as very undesirable environments.

Those who have gone have been adopted, as it were, into ideal homes and surroundings in the heavens. Would it not be well, we are likely to ask, that those who remain should be very generally taken and adopted into what we may regard as ideal earthly homes? A thoughtful recognition of the limitations of life in this world, however, must lead to a negative answer to any such queries. There may be individual cases in which it is plainly useful that children shall be taken out of their homes and away from their natural guardians. There are extreme conditions in which the commonwealth or municipality is properly called to interfere, and many of our states and cities have under their charge a larger or smaller number of "minor wards," after whose welfare they look, and for whom they provide homes during their minority. Then there are parents, that are struggling with poverty, who are willing to give up their children when other homes stand ready to receive and amply provide for them. To these we do not refer. They are exceptional instances and are to be reckoned with as such. But when we come to the general question, Would it not be well for a human providence to seek to deal with the little children left in poverty-striken homes in this world just as the Divine Providence seems to deal with the many taken to the spiritual world? the answer cannot be a doubtful one. Here, everything must look to the nature of this world and the work it exists to do. It is a world of preparation, a world in which a character is to be formed and a life is to be established. Those who are here are to be led in freedom to coöperate with the Lord in this work of preparation. And one of the most important instrumentalities in leading men out of their evils is the presence of little children. In that beautiful song given us in Isaiah, where we have pictured the subdual of fierce passions as they are brought under the power of good affections, the leading influence set before us is that of "a little child": — "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." It is the same little child to which the Lord referred when, having "called a little child unto him and set him in the midst" of His disciples, He said, "Whosoever . . . shall humble himself as this little child, the same is the greatest in the kingdom of heaven."

It is the spirit of innocence, of up-looking trust, of openness heavenward that is meant in these passages by the little child. And the little ones sent into the homes of this world are, as already re-

marked, a most important instrumentality in conserving this spirit, in keeping the hearts of those whom they so closely reach from becoming wholly closed against the heavenly influences which are seeking opportunity of entrance into every soul. We have alluded to the use which the little children who are taken to the spiritual world subserve in the homes of heaven. But those who are left behind have a mission to the homes into which they are born not less important, not less vital. And not, except in the most extreme cases, should they be withdrawn from the fulfilment of this mission. There are many ways in which they can be helped in their present places, and by which their mission work during their days of innocence may be only rendered more effective. Such aids as the day nursery and the floating hospitals; and, with those a little older, the country outing, the kindergarten, and vacation schools, with their opportunities for nature study, are available in large cities to those in the poorest homes. And later, the public schools with their orderly life, and their bright and well-ventilated rooms, afford a most important help in keeping intact the homes of what we are wont to call "the poorer classes," and in enabling the children to remain to exert their softening influence therein.

It should be remembered, too, that those who would transfer children from their natural homes, because of their suffering in those homes, are likely to judge the conditions by a very superficial and imperfect standard. They lose sight of the truth, which the Lord's Word constantly seeks to impress upon us, that "the life is more than meat, and the body more than raiment." They fail to recognize the fact that the sphere of many homes where extreme poverty reigns may be far better than is that of some of the abodes of plenty to which it might seem a boon to remove those who are the victims of scant support. The little children who are taken to the spiritual world are adopted into ideal homes, but in this world there are no such homes. From all these considerations, we are forced to the conclusion that, in other than extreme cases, there must always be a doubt if the arbitrary removal of a child from the environment into which it was born is likely to prove a real benefit. If the environment can be gradually improved; and, especially, if this can be done with some help and coöperation from those who are in the midst of it; then are the children helped, not only in their persons, but in the fulfilment of their mission to the homes into which they are sent.

W. H. M.

NATURALISM VERSUS RELIGION.

THE trend towards naturalism, always and everywhere more or less inevitable, is at the present day so pronounced, and in some respects so well fortified, that the unwary are in danger of being misled and of getting the impression that it is a part of the progress and enlightenment of the age. Naturalism is prone to parade under the guise of enlightenment. The Epicurean philosophy in the pre-Christian centuries of which we have the classical expression in the poem of Lucretius "On the Nature of Things," was the philosophy of elegance, social refinement, literary and intellectual cultivation. It was critical, not to say supremely intolerant, of religious tradition, and was the great engine of the religious reactionaries. In more recent times, the French encyclopedists professed a philosophy of enlightenment. The naturalism of both these movements was at once humanistic and materialistic. The humanistic elements of the latter movement found characteristic expression in Auguste Comte's "Religion of Humanity," wherein God as the Supreme Being and the object of worship is replaced by humanity, and the "worship of humanity" was formally instituted. This, of course, is only a form of atheism. In fact all forms of naturalism tend to become in the end atheistic and materialistic. For it is clear that in so far as the natural as opposed to the supernatural is emphasized as exclusively valid, all revealed knowledge is by principle ruled out and the wit of man is taken as the only true guide to the meaning of life and of the world. Religion then appears as a natural development of human life and the idea of God is gradually improved by adding to it human excellences raised to their highest powers. In this plausible and insidious form naturalism plays a large part in contemporary religious thought, especially with the devotees of modern enlightenment. In such circles, religion is patronized and appreciated as one of the normal forces of human life, and usually with a characteristic air of superiority which in effect relegates all religion to childhood and barbarism. The truly enlightened man who has appropriated the results of modern science and of higher criticism, and who is familiar with the history of religions, recognizes the human value of religion

for certain stages of development, but the stage of enlightenment is beyond the need of religion except in so far as the satisfaction of the religious instinct is one of the legitimate human interests. If a man is interested in making God after the fashion of his own heart, enlightenment smiles and utters its benediction, but for itself it prefers to admire its mantle of superiority.

This state of mind is highly developed and especially fostered among superficial readers of so-called evolutionary philosophy, which is really a mixture of crude science with perverted scholasticism. Such literature is in our time so pervasive and such readers are so abundant that the state of mind is widely epidemic. Even in regions of genuine scholarship naturalistic presuppositions infect the mind and becloud the issues. It is true that idealistic philosophy, with its searching criticism of modern scientific conceptions and its penetrating insight into the depths of experience, has done admirable work in freeing the common mind from the clutches of naturalism and has compelled thought to accept a spiritual and a superhuman world; but still idealism is philosophy and philosophy is not religion. It is not irreligious nor anti-religious. Philosophy is the outcome of intellectual interest. It recognizes man's dependence, and invites religion to identify God with its ultimate reality, and fully justifies the act of worship. Nevertheless, it goes its own way and leaves religion to pursue its course, fulfil its purpose, and accomplish its mission. It is an effective instrument in demolishing the citadel of naturalism, and in so doing sets religion free, but it does not take up religion's task. It differs from naturalism in not claiming to be all-sufficient; it agrees with religion in acknowledging the Supreme Being. No doubt religion is indebted to philosophy for its intellectual growth and strength, but it exists in its own right and is supreme in its motive to bring human life into harmony with the Divine. Whether or not philosophy may be rightly said to be the handmaid of religion, certain it is that naturalism is religion's historic and eternal foe.

We have already mentioned some historic forms of naturalism, but its history is continuous from the days of Thales, if not from those of Hesiod, down to Herbert Spencer, Haeckel, and some even more recent exponents. The essence of naturalism is the assumption that nature — human nature and external nature, psychical nature and physical nature — is the whole of reality. With this assumption goes

the implication and the assertion that human knowledge is competent to grasp this reality and is sufficient for all the purposes of life. This assertion involves the denial of everything supernatural, and in this denial is included God, revelation, and miracles. According to naturalism we may say, if we like, that God is in nature; but not that He is above nature. We may call the appearance or production of new qualities in human life, or in the world, revelation; but we must look for revelation in the depths of human experience or in the hidden processes of nature, not from any transcendent God. We may call occurrences which we do not fully understand miracles, but we must not suppose them to proceed from a supernatural, superhuman, Divine source. In these negative elements naturalism is anti-religious, and emphatically anti-Christian. It treats the Christian Bible and the Christian God as equally mythological, inventions of the religious instinct, having no extra human existence or value. But however sweeping naturalism may be in its denials, it is not in these that its hostility to religion is most effectively expressed. Its danger and destructiveness lie rather in its affirmations. It affirms the inherent, original, self-sufficient goodness of the individual, natural man. Its most insidious and most seductive trait is its insistence upon human virtue and upon a life of serviceableness to mankind. It borrows from religion the formula, "Love of God and love of fellow-men," and then proceeds in effect to eliminate the first part of the formula by identifying God with nature and more particularly with the essence of human nature, that is, with the interior quality of the individual natural man. Making thus the Word of God of none effect by their interpretation of life, these apostles of naturalism proceed to make the word and deed of man supreme; and they call this devotion to man, religion. In this they take advantage of the fact that there can be no religion, worthy of the name, without devotion to man. To serve one's fellow-men is the only way to express God's love in the practical life, and God's love fulfils its purpose only in the life of use. On the other hand, there may be service of men from selfish motives, for glory, for self-advancement, and so on. The quality of good will, even universal good will towards men, may be so saturated with self-righteousness and self-importance and self-adulation, that it is good only in self-estimation, and is liable to corrosion by feelings of enmity when the selfish purposes are opposed or thwarted. Good will to be genuine must look to another source of

good than to self. This is precisely the rock upon which all humanitarianism splits. In asserting for men inherent goodness naturalism excludes the very first requisite of genuine religion, namely, the feeling of dependence in the acknowledgment of God as the only source of goodness and of life itself. It is vain and misleading to think that mere natural good will is sufficient to insure good life, and yet it is its absolute and unqualified insistence upon good life that makes naturalism so plausible and at the same time so formidable. It takes advantage of the ambiguities of this insistence. When it takes the form of the familiar adage, "No matter what a man believes if he lives a good life," we may have merely a contrast between the dogmatic creeds of the sects and a practical life of usefulness. In so far as this is a protest against a lifeless faith it is a wholesome religious attitude. It is only one form of affirming that faith must be living and expressed in the outward conduct. But when the assertion takes the form, "The essence of religion is to do good," the traditional meaning of religion is deliberately set aside and a new meaning intended, wherein as consciously opposed to the old the new meaning is restricted to the natural content of the practical situation, while the supernatural is emphatically excluded. In this form we have a covert denial that religion is anything more than a quality of natural human life; in other words, there is no such thing as religion in the ordinary acceptation of the word.

This naturalistic assertion easily blends with the genuinely religious conviction that faith must be expressed in works. In accordance with this conviction religion is a thing of life and doing good is the evidence of religion. But in this view religion is not identified with the natural content of practical life. Religious conviction rests on the observed fact that the feeling of dependence, the acknowledgment of God, prayer to Him, and looking to Him for help, strength, light, and good will, put the mind in a state of receptivity. In this state qualities of feeling, of light, of motive, come to consciousness and are recognized as best, as superior to those of the natural mind and heart where there is no acknowledgment of God. These are what are called specifically religious experiences, sense of the Divine presence, and so on. They are actual and unique experiences of mind and heart, of thought and feeling; and are called religious because they are referred to and derived from a supernatural and Divine source. Apart from such reference and derivation the word religion

is a misapplied empty term. Of course there is at the same time the instinctive conviction of a superhuman and Divine Being capable of satisfying all our demands and fulfilling all our purposes. Apart from this conviction there could be no such reference and derivation as above mentioned.

From the Christian point of view naturalism is more than ever inimical to genuinely good life. For however much it may esteem Christ as a pattern and ideal of human life, it is arrogantly persistent in its denial to Him of anything supernatural or Divine except in the pantheistic sense. It regards Christ as one of those dead men, whom we may, if we like, honor as we honor Socrates, Plotinus, and Thomas Aquinas; but it is as absurd to worship Him as it is to worship the Hebrew Jehovah or any other God. Such worship is merely one of the mythological elements of "paganized Hebrew-Christianity" which modern enlightenment has exorcised.

In view of this radical antagonism to Christianity, the reader of Swedenborg is not surprised to find him dwelling so constantly and with such untiring reiteration upon the opposition of naturalism to the religious life. In fact, nowhere can we find a more complete account of the anti-religious character of naturalism than in the pages of Swedenborg. We know that, according to his teaching, the very first beginning, and the all-pervading essence of naturalism is the self-assertiveness of the individual natural man — what he calls the "human *proprium*." This self-assertiveness is co-extensive with and antithetic to religion throughout the whole course of its development. It is religion's immortal foe. To give anything like an adequate account of Swedenborg's treatment of naturalism would require us to reproduce a large part of his theological writings, but we cannot forego the occasion to recall his treatment of the pantheistic development of naturalism. He says: —

All naturalism arises from thinking about Divine things from things proper to nature only, which are matter, space, and time. (Apocalypse Explained, 1220.)

The natural idea of the infinite God, which is from space, is that He fills the universe from end to end, but from this idea of the infinite there results the thought that the inmost of nature is God. (*Ibid.*, 1131.)

Thought of God . . . as nature in her inmosts closes heaven [puts one outside the pale of religion]. (*Ibid.*, 1097.)

The connection between the naturalism here described and man's *proprium*, or self-assertiveness, is shown at large in "Arcana Cœlestia," where the spiritual meaning of serpent is given.

The history of naturalism would afford abundant illustration of all that Swedenborg says about the irreligious tendency of natural science when it assumes to be all-sufficient and exclusively valid. The high tide of naturalism in his day, when Rousseau was its prophet, is aptly characterized as follows: —

> But whereas at this day naturalism has almost overwhelmed the church and this can only be shaken off by rational arguments whereby man can see the truth, therefore the Divine attributes shall be brought out of the darkness which nature induces and set forth in light. (*Ibid.*, 1220.)

As we have seen, naturalism has been uprooted in a measure by idealistic philosophy; but the natural science presuppositions are so ingrained and so compelling in the popular mind of our day that religion and Christianity are facing the supreme crisis of history, in which the only issue consistent with the survival of religion will be the final acceptance of the spiritual interpretation of life, and of the world, and of the Christian doctrine of God as the Divine Man, not merely revealed in, but identified with, Christ as the human united with the Divine.

L. F. H.

"THE RELIGION OF THE FUTURE."

NOTHING probably in the religious world of our day, at least in America, has occasioned so wide-spread interest and comment as the address with the above title, of President Emeritus, Dr. Charles W. Eliot, before the Harvard Summer School of Theology. The tempest of criticism, amounting in some quarters to bitter attacks, which immediately arose is said to have hurt and grieved the devoted man who has been honored as a leader of education at the head of one of our oldest and greatest universities for two-score years. His only reply was, "Wait until the address is published in full, and do not judge it by newspaper reports."

For this reason the REVIEW refrained from comments in its last issue. Now the full text has been given in the October number of the *Harvard Theological Review*.

Dr. Eliot is a master of English style, and in this address he has set forth with great simplicity, force, and beauty the best Unitarian thought of our times. He is himself, as he has said elsewhere, "a

birthright Unitarian." How unreasonable, then, it has been for so many of his critics to hold up the hands of sacred horror at some of his utterances, as if such things had never been said before; or as if he forfeited the honors and confidence bestowed upon him in the past as a great educator, by saying them.

But the address is of more than passing importance to the New Church because apparently a considerable part of the Christian world is now coming to hold these views. And this we understand Dr. Eliot to mean, by the choice of his title. It was not his intention to present himself as a leader, far less as an originator, of the religion of the future; he was simply pointing out to the Summer School of Theology what he conceived to be the prevailing religious tendencies of the times. And to observers as widely informed as he it is manifest that he is not far from correct in his conclusions. The superstition which led men in the past to various kinds of idolatry, such as the personification of the primitive forces of nature; to the worship of dead ancestors, teachers, or rulers, heroes, and saints, is indeed passing away; as is also submission to arbitrary authority divorced from reason; and the old creeds which presented puerile and unworthy conceptions of God as angry and vindictive; and irrational schemes of salvation by vicarious atonement, no longer have any place of power in educated and progressive thought. We can take satisfaction with Dr. Eliot in all these indications of the advent of a new age of religious life and activity. All this was foretold by the Lord as hopeful indications of the time of His second coming. And the still farther vastation of Christianity, indicated by Dr. Eliot's own inability to see that the Bible is the inspired Word of God, because the old conceptions of how it is so have been swept away by modern science and historical criticism; and his failure, therefore, to see that the Lord Jesus is the Son of God in a different manner from other men, need give us no uneasiness. It is a part of the preparation for the new age, and the new religion of the future, in which the Bible will be restored to its proper place by a spiritual interpretation that can be rationally understood; and the Lord will thereby be known as God incarnate, the Divine Itself made manifest in a glorified human presence all its own.

Now, with this understanding of the address — that it is a Unitarian document, having the added value that it sets forth in remarkable simplicity and force the present tendencies of a large field of

religious thought, which are likely to dominate the religion of the immediate future, especially among the educated — let us consider what is good, true, and promising in it in relation to the second coming of the Lord.

First of all, then, we note that it is based upon the Two Great Commandments and the law of service, use, or charity. Speaking of the motives of this religion, which he was considering, Dr. Eliot said: —

> They are just those which Jesus said summed up all the commandments, love toward God and brotherliness to man. It will teach a universal good-will, under the influence of which men will do their duty, and at the same time, promote their own happiness. The devotees of a religion of service will always be asking what they can contribute to the common good; but their greatest service must always be to increase the stock of good-will among men. One of the worst of chronic human evils is working for daily bread without any interest in the work, and with ill-will towards the institution or person that provides the work. The work of the world must be done; and the great question is, shall it be done happily or unhappily? Much of it is to-day done unhappily. The new religion will contribute powerfully toward the reduction of this mass of unnecessary misery, and will do so chiefly by promoting good-will among men. (*Harvard Theological Review*, Vol. II. p. 402.)

Swedenborg teaches that the origin of charity is in willing well, for charity is of the internal man and good works of the external. Indeed, to quote his words exactly, we read, "Charity is to will well, and good works are to do well from willing well" (True Christian Religion, 374). But he warns the reader that there is infinite diversity between the good-will of one and of others. Good-will that is self-derived, looking to selfish advantage of some kind, is not genuine charity. To be genuine it must come from the Lord made visible in Jesus Christ. But is there no charity possible for those who have not yet received a knowledge of Him as God by means of the doctrines of the New Church? Swedenborg answers this, as follows: —

> They who do the good works of charity from religion, and who hence do not do evils, before they have accepted the doctrines of the New Church as to the Lord, may be likened to trees that bear good fruit, though but little; and also to trees that bear excellent small fruit, which are none the less cared for in gardens. . . . In heaven they have been clothed in garments of red; and after initiation into the goods of the New Church, they are clothed in garments of purple, which acquire a beautiful yellow glow as they receive truths also. (True Christian Religion, 537.)

Swedenborg also teaches that "Heaven in man is to acknowledge the Divine and be led by the Divine"; and that "Moral life which is lived for the sake of the Divine is spiritual life" (Heaven and Hell, 319). This does not require a knowledge of the New-Church doctrine of the Divinity of the Lord Jesus, although belief in that doctrine makes the difference between small and large fruits; but it does require belief in one God who is conceived to be in the human form. It is encouraging to find apparently such belief and trust in the Divine presented in the address. We read: —

> Such a religion has no tendency to diminish the force in this world or any other, of the best human imaginings concerning the infinite Spirit immanent in the universe. . . . It sees evidence in the moral history of the human race that a loving God rules the universe. Trust in this supreme rule is genuine consolation and support under many human trials and sufferings. (p. 401.)

Doubts might arise as to the human form of this Divine Spirit in the mind of Dr. Eliot, if he did not freely say that it is "anthropomorphic," and ask, "What else can a human view of God's personality be?" (p. 397); and if he did not also say, "The Infinite Spirit pervades the universe, just as the spirit of man pervades his body, and acts, consciously or unconsciously, in every atom of it" (p. 394). And he declares that: —

> Men have always attributed to man a spirit distinct from his body, though immanent in it. No one of us is willing to identify himself with his body; but on the contrary everyone now believes, and all men have believed, that there is in a man an animating, ruling, characteristic essence, or spirit, which is himself. It is something just as real as the body, and more characteristic. To every influential person it gives far the greater part of his power. It is what we call the personality. . . . It looks out of flashing eyes, and speaks in ringing tones, but its appeal is to other souls, and not to other bodies. . . . The leading men and women in any society, savage or civilized, are the strongest personalities, — the personality being primarily spiritual, and only secondarily bodily. Recognizing to the full these simple and obvious facts, the future religion will pay homage to all righteous persons who in the past have exemplified, and made intelligible to their contemporaries, intrinsic goodness and effluent good-will. . . . It will respect and honor all strong and lovely human beings, — seeing in them in finite measure qualities similar to those which they adore in God. Recognizing in every great and lovely human person an individual will-power which is the essence of the personality, it will naturally and inevitably attribute to God a similar individual will-power, the essence of his infinite personality. (pp. 396, 397.)

Such utterances as these should quiet our fears of materialism and pantheism. If this is the tendency of thought in the Unitarian wave that is now sweeping over Christendom we may take heart, feeling that it is bearing men in the right direction — away from the Christian materialism of the past, which could conceive of no active life after death without the resurrection of the earthly body; and away from belief in a tri-personal God, instead of belief in one God in Whom are the attributes of infinite love, wisdom, and power. And we are all the more hopeful in finding Dr. Eliot's earnest tribute to the Lord Jesus, in his closing sentence, saying: —

> This twentieth-century religion is to be in essential agreement with the direct, personal teachings of Jesus, as they are reported in the Gospels. The revelation he gave to mankind thus becomes more wonderful than ever. (p. 407.)

In the letter in which Dr. Eliot asked his critics to wait until his address would be published in full, he seems to be answering a charge, that he represents those who hate the Lord Jesus, when he writes, "I venture to add that I am not at the 'hold of any proud world' whatever; second, that such little part of the world as I am best acquainted with loves the 'Lowly Nazarene' and does not hate him."

Now while it is true that the address describes an attitude of mind that is far away from the New-Church doctrine of the risen and glorified Lord Jesus as the only God of heaven and earth, the Divine Human which alone makes the invisible God visible to man's powers of perception; while he fails to exalt the Lord thus to His true place of God alone, above all men; still he appears to exalt Him and love Him above all others without understanding the reason for it. If this is true of the religious movement which he is describing may it not be regarded as, under Divine Providence, an important step of preparation for the ultimate reception of the Lord in His second coming to found the true Christian religion of the future? May not the Lord's own words apply to it, saying, "He that is not against us is for us." (MARK ix. 40.)

Perhaps it is fairly representative of the prevalent thought of to-day and the near future for Dr. Eliot to say: —

> The great geniuses, like Dante and Swedenborg, have produced only fantastic and incredible pictures of either state [heaven or hell]. (p. 407.)

This simply evinces a superficial knowledge of Swedenborg's writings. For when Dr. Eliot expects a splendid result in the future of

this world from the religion of the Two Great Commandments, how can he call a state of society in the future of the next world, founded upon precisely the same principles, "fantastic and incredible," unless it be because he has not mastered the subject upon which he ventures to pronounce a judgment? But this lies beyond the point of progress yet attained by his religion of the future. It belongs to a religion of a future, however, that will surely come in the Lord's own good time, and which shall have no end of progress, when "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (HABAKKUK ii. 14.)

H. C. H.

CORRECTION OF AN ERROR.

OUR attention has just been called to a misapprehension in reviewing the brilliant little book entitled, "The Spiritual World, as described in the writings of Emanuel Swedenborg," by J. Howard Spalding of London. From the prefatory note we got the impression that the little volume in hand was one of a series of articles which had appeared in the *Christian World* on "What Did Swedenborg Teach?" A letter from Mr. Spalding, received just as we go to press, says, "The book contains the whole seven articles that appeared in the *Christian World*, but compressed into six chapters, as the conditions of space no longer applied, and enabled two chapters to be fused into one."

We are sorry, not only that we made the mistake, but, even more, that we and our readers are to be disappointed in not receiving from Mr. Spalding's pen six other volumes, on the various teachings of Swedenborg, as excellent as this one on the spiritual world. It seems to us that the best thing now would be for Mr. Spalding to write them all.

H. C. H.

BIBLICAL AND DOCTRINAL STUDIES.

THE LAWYER'S QUESTION.

MATTHEW XXII. 34–46.

In the two preceding questions of the Herodians with the Pharisees, and of the Sadducees, concerning tribute to Cæsar, and Marriage in the Resurrection, it was apparent that the purpose was to tempt the Lord, to catch Him in His words. This question of the lawyer, at the instigation of the Pharisees, concerning the great commandment, conceals its malice, though Matthew says tempting was the purpose. Mark's account seems to indicate that the questioner, a scribe, was earnest in his question and apparently convinced by the answer, and "not far from the kingdom of God." One commentator maintains that no malice lay back of the lawyer's question. In either case temptation is involved.

The Pharisees, given to great love of detail and quibble in the interpretation of the law, felt perhaps the difficulty of answering categorically as to the great commandment; no one principle seemed uppermost in their religious thought, running through all the commandments. Often one well-learned in scattered facts is helpless before a general law. They may have thought that to set off one commandment as especially important above the others of the law, would reflect unfairly on the other commandments, and so give rise to dispute. The Lord's answer gave that important single principle of love, running through Law and Prophets which was superior to any detail because the very life of all. Such spirit of the law was not uppermost in the Pharisaic mind, and the answer was as unexpected as it was convincing.

In the two previous cases, the Lord had prefaced His reply with comment on the attitude of the questioners. Here He answers at once and frankly, taking the welcome occasion to teach that pearl of truth which should be the center of the future Christian Gospel. The following chapter, however, is given entirely to characteriza-

tion of the hypocrisy of these scribes and Pharisees, who "sit in Moses' seat." That deep examination of the Pharisee type is needed to give the secret force of the temptation in this question of the great commandment, to emphasize the contrast between literal observance and spiritual loyalty. To their thought law reached its perfection in complexity, in multiplicity of detail; they did not emphasize general principles. The Lord showed the perfection of law to be in simplicity and uniformity. They relied on the traditions of an oral law, as the strength of their sect. But the Lord answered them from the written Word, inspired by Himself, long before, and forever. Moses was their supreme authority. The Lord showed them from Moses, in Deuteronomy and Leviticus the expressed principle on which hang all the Law and the Prophets. They had seen Him put the Sadducees to silence, and in the spirit of rivalry came, thinking perhaps He would take sides with them in the national controversy regarding the unwritten law. It seemed to them He must either strengthen their position, or add still further to His unpopularity. His answer from the written law avoided partisan feeling, as He had also done in His answer to the Herodians, and He gave the great truth upon which both factions could have come together.

"All things of the Word hang upon the good of love to the Lord, and the good of charity towards the neighbor." This is the Lord's teaching in answer to the false basis of Phariseeism. Life depends upon the exercise of heart and soul, that is will and understanding, with complete loyalty in loving God, both as He is in Himself and as He exists in men of earth. These two commandments are distinctly one. "Faith from good works, and with them, saves," the answer says, for observance of the law springing from love and united with it, conjoins man to God. Understanding of the Law and Prophets depends upon seeing in them this two-fold principle of love of others. Elsewhere it is said of the so-called Golden Rule, "This is the Law and the Prophets." Scripture has no other purpose than to teach men the working of the all-inclusive neighbor-love. If the world could see this single thread running consistently through the whole Word, and binding all together, therein might be the means of restoring the Scriptures to their rightful place in public esteem. It is the apparent barbarity in parts of the Old Testament that has shaken the confidence of many who would rejoice to see how on this single principle of love really hang all the Law and the

Prophets. No earnest heart would take exception to the practical value of the verse of Deuteronomy which Jesus quotes in answer. To love the Lord thy God with all thine heart, with all thy soul and with all thy might, or thine intensity or vigor, is plainly a duty that covers all of life. Love, wisdom, and use, combining to fulfill this central law, embrace all the faculties with which men are gifted.

While the Pharisees are thus gathered together, the Lord takes the opportunity to teach them another lesson inseparably linked with the first — to show them who that God is, whom they are so completely to love. To look upon the Christ as the Son of David, is to follow literal thought like the Pharisees; to recognize Him as the Son of God is to see spiritually and know His divinity. We cannot keep the one great commandment without first answering for ourselves the question, "What think ye of Christ, whose son is he?" Swedenborg says, "the Pharisees openly denied the Lord's divinity" (Arcana Cœlestia, 2354). Their lawyer had come calling Him, not Rabbi, but *didaskale*, teacher, instructor. The method of instruction to them was divinely chosen. They would themselves be loyal to David, and proof from his words would carry conviction to them. If David called Him "my Lord," *adonai*, they must respect it. Their first answer, that Christ was the Son of David, was in accord with their expectation of a purely human Savior, who should rule as David's royal successor. In their usual habit of literal interpretation, they would have passed over, or little heeded, what David said "in spirit"; but the logic here was irresistible. Forced to the issue they must either admit the narrowness of their traditions or keep silent. "No man was able to answer Him a word."

The two great questions are vital to-day, "Which is the great commandment," and "What think ye of Christ, whose son is he?" The first the New Church answers in its doctrine of charity, the second in the doctrine of the Lord. The literal tendency of present-day Phariseeism would dissent from these positions. It places more emphasis upon the things a man does than upon the motives which prompt him, more upon his apparent conduct than upon his love of God and the neighbor. It thinks of Christ as Son of David, Son of Mary, and even Son of Joseph, rather than as supremely Divine. The New Church shows that on the larger doctrine of charity hang all the Law and the Prophets, the Word of God; and that on the Divine sonship of Christ, hang all the belief and worship and life of true Christianity.

One great danger of the Church to-day, as it was of the Jewish Church, is hypocrisy, the habit of outward loyalty beneath which is indifference to the vital purpose of religion. It is not always conscious, and it is more dangerous when it is not. No doubt the smooth words of religious teachers, learned in the laws of tradition, have tempted many a man to find a smug satisfaction in the externals of religion, to the quiet exclusion of a deep love to God and the neighbor. Masses of men are suspicious of the Church to-day, because they have seen through that hypocrisy. The terms theology and doctrine have come somewhat into ill-favor with the popular mind because they have savored of Pharisaic quibble. The common people heard the Lord gladly because, while teaching more than ever man taught, He seemed to simplify things, telling root principles, on which all details depend, in such a way that they were grasped. Such is the true work of His second coming, a new emphasis upon the two great commandments, and the central fact that "as to the glorified Human, the Lord was Son neither of Mary, nor of David" (Doctrine of the Lord, 35). There is a temptation to use Swedenborg as the Pharisees used the oral law, and with similar results. Even while speaking much concerning the great commandment and the great doctrine of the Lord we may yet in practice lose sight of the principle of charity and the actual worship of Christ. The scene with the Pharisees is a constant warning against the hypocrisy that unconsciously blinds us to a single purpose by the multiplicity of detail.

PAUL SPERRY.

THE REVELATION OF THE IDEA OF GOD.

THE idea of God is the centre and soul of theology and religion. The quality of a religion depends on its idea of God. This idea has been revealed to man from the very beginning, but in each church it has been given in a form adapted to the states of the church. There have been four churches in the world from the most ancient times to the present, namely, the Most Ancient, represented in the Word by Adam; the Ancient, represented by Noah; the Israelitish; and the Christian. All these are described in the Scriptures. It is an interesting thing to note the conception of the nature of God which is expressed in the accounts of these successive churches.

The very first sentence in the Word gives the primary concept which was revealed to the Most Ancient Church, and which, in fact, is primary in every religion. It is there said, "In the beginning God created the heavens and the earth." Here two ideas are expressed, *first*, the existence of God; *second*, God as the first cause, the Creator of the universe and all things therein. Nothing could be more clear, concise, and definite than this statement concerning God as Creator.

If we consider the logical order in which the ideas of God should be introduced into the mind, we find that the existence of God as the Creator comes first in order. In the "Arcana Cœlestia," where the sending of Moses to bring Israel out of Egypt is explained, three subjects of instruction are given, the first instruction is as follows: —

> The first of the church is the knowledge that there is a God, and that He is to be worshipped. His first quality to be known is, that He created the universe, and that the created universe subsists from Him. (Arcana Cœlestia, 6879.)
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> The first instruction was that God, from Whom all things are, must be acknowledged; the second is, that the Divine truth, which is from Him, must be received. (*Ibid.*, 6882.)

The third instruction is, —

> That the Divine Human is the quality of the Divine Itself. . . . It is the Divine Human, because the quality of the Divine Itself, which can be approached and worshipped. (*Ibid.*, 6883–6887.)

The order in which the church is to be instructed as shown by this series is, *first*, concerning God as Creator Who is to be worshipped; *second*, that the Divine Truth revealed from Him must be received; *third*, that He is made visible in the Divine Human, and in that Human He can be approached and worshipped.

It is evident that one cannot receive the second and third subjects of instruction until the first has been received. Hence we see the reason why God as Creator is revealed in the very beginning of the Word.

God as the Word is also described. He spake and it was. The Word, the truth, is from Him, by it He created all things. He is also represented as possessing human qualities exalted to infinite perfection and power. He spake, He saw, He blessed, He judged the quality of all things and called them good. He created man in His own image and likeness. This representation of God as having

human qualities, thus as a Divine Man, is the revelation of Him in a form in which He can be approached and worshipped. God is here represented not as a mere force and power, but as an intelligent Being exercising will to carry out His design in creation. His crowning work was the creation of man in His image and likeness.

The further development of the idea of God as given to the Most Ancient Church reveals Him as the giver of life to man; the provider of all things needful for man's life; the giver of freedom by which alone he is man; the reprover and punisher of evil by which man is reformed or restrained from evil. God followed man in his descent step by step, ever striving to lead him out of evil to good. Finally in the full consummation of that church He is represented as saving the remnant and organizing them into a New Church which is called Noah.

Around the ideas of God given in these early chapters of Genesis cluster some of the most interesting and profound problems of theology, such as the existence of God, the creation, evolution, the freedom of man, the origin of evil, hereditary evil, and the attitude of God toward the evil.

It has been a characteristic of every church that at length it departs from the truth and the life originally revealed to it. Evil consequences follow this departure, which finally lead to the destruction of that church. When these evil conditions are manifested another quality of the Divine Being comes into view, He is revealed as a Saviour from evil. In the consummation of the Adamic Church Noah was saved out of the wreck of that church, and he finally received the Divine blessing, and God made a covenant with him. This covenant of God with Noah shows that there is a reciprocal relationship between God and man. God gives His blessing and protection to man; but man must do his part in his relation to God, which involves reception of instruction, obedience, and worship, as conditions on which depends the gift of the Divine blessings. This idea of a covenant between God and man is more fully elaborated in the Jewish Church. The Ancient Church, represented by Noah and his descendants, also declined from its pristine purity of doctrine and life. The chief evil which produced its consummation was idolatry. The idea of God took on a gross, external and material form. The worship of God became associated with abominable rites. The church then came to its end, and out of its idolatrous state, Abram

was called to the land of Canaan, that in him and his posterity a new church, or rather a representative of a church, might be founded.

In the development of these three churches there are not three successive steps upward, as the evolutionists teach; there are rather three steps downward from the celestial through the spiritual to the natural.

Abram when called was an idolater. He came from a country where idolatry prevailed, and where the sacrifice of children was a custom. The Lord came to lead men out of this degraded condition of life, yet He could not lead them to a spiritual form of worship. He turned Abram and his descendants away from worship by human sacrifices and from idolatry to the worship of the living God by animal sacrifices, every particular of which represented true spiritual worship. In that age of the world the greatest ignorance prevailed in regard to the nature of God. Polytheism and idolatry were well nigh universal. Evils of all kinds abounded, permeating the whole fabric of society. What did God do in this emergency to restore a true conception of Himself to the world?

He revealed Himself as the living God in contrast with the idols of wood and stone worshipped by surrounding nations. He forbad idolatry. He restored the lost doctrine of the unity of God. These were the great general conceptions of God revealed to the Israelitish Church, which were emphasized from time to time by prophets and seers. The value of these conceptions of God may be realized by contrast with the debasing cults that prevailed in the surrounding nations. These ideas were not received and preserved in willing and loving hearts. The worship of Jehovah was kept from perishing by promises of material rewards for obedience, and by threats, punishments and miracles. At length these means failed of their purpose. Mediate instruction through prophets failed to influence men. So the Lord came again as a Saviour, this time in person, by assuming a human form on earth through the virgin Mary.

In the O d Testament God revealed Himself and His will through patriarchs, priests and prophets. The revelation was mediate through men and angels. Now the Lord revealed Himself immediately in His own person. By assuming a human body from the virgin Mary He clothed His Divine with a human form through which He could directly reveal the Divine nature in person. He thus made Himself manifest and visible even to men in the world.

The primary idea in the New Testament is that expressed in the Word Immanuel, God with us. To this is added the purpose for which He came, namely, "to save His people from their sins." He revealed Himself as the Redeemer and Saviour. God is also more fully revealed as the Father. A new relationship in God is manifested, namely, the Trinity which in the letter of Scripture is called Father, Son and Holy Spirit.

When truths are revealed and expressed in the Scriptures the full import of those teachings is not always perceived. All through the Old and New Testaments are to be found many truths concerning God, like the brilliant gems in the breastplate of Aaron. These truths were not fully perceived and acknowledged in the Jewish and Christian Churches. The Jews by their tradition and the Christians by their erroneous doctrines enshrouded these truths in great obscurity. They were buried treasures that must sometime be brought into the light. To effect this purpose a New Church was founded to which the genuine truths of doctrine were revealed and the true principles of interpretation of the Word were made known. These principles are unfolded in the theological writings of Emanuel Swedenborg.

In these doctrines no additions to the Word are made, no new doctrines are added. What Swedenborg gives are all contained in the Scriptures given through Moses, the prophets and the apostles. They have been contained in the Scriptures from the beginning but they have not been seen. They have been reserved for use in the coming church because the minds of men were not yet prepared to receive them. They are like those rare and precious metals hidden in the earth from the first creation, lying ready for the time when the skilled scientist discovers them and applies them to use. The doctrines of the New Church revealed through Swedenborg place every subject of theology and religion in a new light. They are all brought into harmonious relation to each other in a systematic theology drawn from the Word. The doctrine concerning God brings forth into clear light the unity of God in our Lord and Saviour Jesus Christ, Who is Creator, Redeemer and Saviour in one Divine Person. In closing we give the reason why these things were not revealed before: —

The reason why these things concerning the Lord are now for the first time published, is because it is foretold in the Apocalypse, xxi. and xxii., that a new Church should be instituted by the Lord at the end of the former, in which this

subject will be primary. It is this Church which is there meant by the New Jerusalem, into which none can enter but those who acknowledge the Lord alone as the God of heaven and earth. And this I can proclaim, that the universal heaven acknowledges the Lord alone, and that he who does not acknowledge Him is not admitted into heaven; for heaven is heaven from the Lord. This acknowledgment itself, from love and faith, causes those there to be in the Lord, and the Lord in them, as the Lord Himself teaches in John: *In that day ye shall know that I am in My Father, and ye in Me, and I in you* (xiv. 20). And again: *Abide in Me, and I in you. I am the Vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. If a man abide not in Me, he is cast out* (xv. 4–6; xvii. 22, 23). That this was not seen from the Word before, is because, if it had been before seen, still it would not have been received; for the Last Judgment had not yet been accomplished; and, before that, the power of hell prevailed over the power of heaven; and man is in the midst between heaven and hell: wherefore, if this had been seen before, the Devil, that is, hell, would have wrested it out of the hearts of men, and would, moreover, have profaned it. This state of the power of hell was altogether broken by the Last Judgment, which has now been accomplished. Since that Judgment, and thus at the present time, every man who wishes to be enlightened and to be wise, can be. On this subject, see the things that are written in the work concerning "Heaven and Hell" (n. 589-596, and n. 597–603); also in the small treatise concerning the "Last Judgment" (n. 65–72, and n. 73, 74). (Doctrine of the Lord, 61.)

JOHN WHITEHEAD.

MARGINALIA ON SWEDENBORG'S "DIVINE PROVIDENCE."

[The following notes which have been attributed to Coleridge — whether correctly or not is a question — are penciled in a copy of Swedenborg's "Divine Providence" which was published in England in 1833, and picked up in a second-hand bookseller's in Melbourne, Australia, in 1870.

Marginalia from a companion volume, the "Divine Love and Wisdom," were printed in the NEW-CHURCH REVIEW for October, 1909 (page 616). By the kindness of Miss Emily R. Sugden, these also are now presented.—EDITORS.]

"That the universe, with each and everything in it, has been created from the Divine Love by the Divine Wisdom, may be proved from all things examined by the sight in the world." (Divine Providence, n. 3.)

Here the author justly literalizes his figures.

The figurative representation is poetical, and according to Love; the literal representation is prosaic, intellectual and according to Wisdom. Love is an act. Wisdom should precede Love.

"I have sometimes spoken with angels concerning wisdom; and they said that wisdom is conjunction with the Lord, because He is Wisdom itself; and that one comes into that conjunction who rejects hell from himself and as far as he rejects it.

They said that they represent wisdom to themselves as a palace, magnificent and highly adorned, the ascent to which is by twelve steps, and that no one reaches the first step unless from the Lord," etc. (n. 36.)

All the communications of angels to Swedenborg, I have hitherto seen, are exceedingly human and such as demand no great stress of his imagination.

"For unless the Infinite God were the all, Substance itself, and Wisdom itself, man would not be anything; thus would either be nothing, or merely an idea of being, according to the visionaries called idealists." (n. 46.)

There are many sorts of visionaries, an odd expression from our author who is more indebted to the idealists than to any other sect: —

"But reflect interiorly whether love or any of its affections, or wisdom or any of its perceptions, yea, whether thought, is in space, and in time; and you will find that they are not." etc. (n. 49.)

So Kant says, but to me thought is an act, a succession; and thoughts are exterior to and included, etc., and therefore have the relation of time and space.

"Space and time have nothing to do with the presence. . . . It has been given me to know that this is so from the living experience of many years; and also from having conversed with many after their death, some in Europe and its various kingdoms, and some in Asia and Africa and their various kingdoms; and they all were near me." etc. (n. 50.)

If fancy create a new world it most undoubtedly must have a space and time of its own, *i. e.*, relations, substance, without which visions ever vanish There is evident confusion here. Ubiquity does not belong to men.

"Nevertheless that they have the appearance of space and of time may be seen in the work concerning 'Heaven and Hell.'" (n. 50.)

A vision — an appearance of appearance.

"That there is no one thing which is the same as another, nor can there be to eternity." (n. 56.)

This is evident essentially for if one thing were the same as another it would be a paradox.

"The Divine is Infinite and Eternal, and the Infinite and Eternal or the Divine is not in time, and hence all future things are present to it." (n. 59.)

If the thing signified or the thought is correct, the language is paradoxical and obscure, for what are future and present but relations of time?

"That the universal heaven is as one man before the Lord, and every society of heaven likewise, and that it is thence that every angel is a man in perfect form, and this because God the creator, who is the Lord from eternity is Man." (n. 64.)

The Greeks were therefore justified in the form given to their gods and must have had communication with angels for the form of men some of which we possess in sculpture? Certainly they were a spiritual and intellectual people.

"Now as a man from creation is a heaven in the least form" etc. (n. 67.)

In the same manner of course as he is a microcosm, both of which have a foundation or relation of analogy, but then it is not real, but fantastic analogy, not of identity but similitude.

"But the man who does not suffer himself to be led to heaven and enrolled is prepared for his own place in hell" etc. (n. 69.)

This exuberance of imagination is by no means worked out by Swedenborg, he has only taken the first step beyond the bounds of reason and reality, but might have gone on till he burst his brain without finding a terminus, few however, will follow so far as he has gone. Insubordination of faculties has apparently disordered his fine mind.

"This is because in the Christian world the understanding has been closed, in regard to Divine things from religion." (n. 70.)

The author here seems to accuse Christianity as closing and contracting the understanding.

"Every one who has any thought from interior understanding may see that the power to will and understand is not from man, but from Him Who has Power itself, or Who has Power in its essence" etc. (n. 88.)

Plato held that God was the ineffable principle of things super-essential and the truth was the light of God. But the doctrines of Swedenborg are often strikingly platonic, and in all probability he had studied both the works of Plato and of the philosophic fathers of the early Christian church, who spiritualize it sublimely but beyond the bounds often of reason and Scripture, whence gnosticism and other excesses.

"In the spiritual world, where spaces are only appearance, wisdom makes presence, and love makes conjunction." (n. 91.)

To call spiritual space appearance is a shift only for what else is any space but appearance.

"It seems as if beasts were able to will and understand, but they are not. Natural affection, which in itself is desire, with knowledge as its mate, alone leads and moves them to do what they do. . . . They can, indeed be taught to do something." (n. 96.)

And what is man untaught, a beast?

"But many, especially those who have confirmed themselves in faith separate from charity, do not know that they are in hell when in evil," etc. (n. 101.)

Nothing can be more beautiful than the doctrines of Swedenborg, nothing more absurd than his delusions; they are both the workings of an extraordinary mind and it is much to be deplored that its delusions discredit its doctrines.

"The evils in the external man cannot be removed by the Lord, except by means of man." (n. 102.)

I. e., according to the human system, otherwise the divine power is not limited.

"No one is reformed by visions and by conversations with the dead, because they compel." (n. 129.)

And therefore by the author's own showing his visions of heaven and hell etc., are of no authority.

"No one is reformed by threats and punishments, because they compel." (n. 136.)

There is great beauty and correct rationality in the doctrines of Swedenborg.

"It is granted man to see the Divine Providence in the back and not in the face." (n. 175.)

According to the relations of Moses.

"The man who has become spiritual by the acknowledgment of God, and wise by a rejection of *proprium*." (n. 189.)

Subjection.

"That the whole angelic heaven is in the Lord's sight as one man. His image and likeness, and that all hell is opposed to it as a monstrous man, has been stated." (n. 190.)

A universal monster is an absurdity, a contradiction in terms.

"The Lord by His Divine Providence combines the affections [of the whole human race] into one form, which is the human." (n. 201.)

Anthropomorphism has been attributed to the doctrines of Swedenborg.

"The Lord alone governs all things, and that nature in itself is dead." (n. 206.)

And *more* that nature without God is nothing.

"The Divine Providence regards eternal things, and temporary things so far only as they make one with eternal." (n. 214.)

A proper and analogous word here of eternal is temporal, temporary is familiarly to express endurance for an occasion, but temporal signifies endurance with regard to time, thus a king is temporal, and a regent is temporary.

(In later editions of "Divine Providence," the word temporal is used in place of temporary.—TRANSCRIBER.)

"It has been given me to feel of what quality and how great is the enjoyment of the love of ruling from the love of self." etc. (n. 215.)

What Swedenborg remarks here is worthy of special attention as from one, who had run the worldly course of prosperity and honor, and risen superior to their fascinations by the force of intellect and a divine spirit.

"For I have seen fiery devils." (n. 223.)

It is plain from the context that the author does not speak of these as literal beings but of men poetically, figuratively and satirically, and are all supernatural expressions to be understood similarly or they are the ravings of insanity.

"Who cannot see that it is the internal from which the external exists, and consequently that the external has its essence from the internal." (n. 224.)

Most rational and true!

"Evil is opposite to good, and good to evil, and two opposites cannot be together." (n. 233.)

I. e., they neutralize each other as light and shade which are opposites do, but neither can they exist without each other. Nor can good be without evil and evil is for good.

"Two opposites cannot be together in one substance or form without its being torn asunder and perishing." (n. 233.)

This proposition as here qualified becomes unquestionable and axiomatic.

"But the Mohammedan religion is not a stumbling block to those who believe that all things are of the Divine Providence." (n. 255.)

Hence the extreme tolerance of the New Jerusalem Church.

"A doubt may be suggested against the Divine Providence from the fact, that the whole Christian world worships one God under three Persons, which is to worship three Gods; and that hitherto it has not known that God is one in Person and Essence, in Whom is a Trinity and that the Lord is that God." (n. 262.)

It is an error to ascribe three persons to the trinity which comprises three personalities in one person but with a true trinitarian Christian it is an error of expression only.

"One who has not been in evil, cannot know what evil is." (n. 275.)

Nor what good is.

"A child from a negro or Moor by a white or a European woman is born black, and *vice versa*." (n. 277.)

On the contrary they are both intermediate colors, partaking of both parents, and disposition of mind or soul varies with a like coincidence.

"Novitiate spirits wonder at this my state, not seeing otherwise than that I do not think and will any thing from myself." (n. 290.)

That we think and do nothing of ourselves and that one and all of our thoughts are derived is most evident upon analysis and requires no supernatural revelation and we regard all nature as spiritual at its source, contrary as all this may be to common apprehension.

"Some of them say, what is truth? Is there any? Is not that true which I make true? And still in the world these are believed to be intelligent; yet nevertheless they are but plasterers of the wall." (n. 318.)

Painters in fresco

"The belief in instantaneous salvation from pure mercy is the fiery flying serpent in the church." (n. 340.)

The devils doctrine and delight.

At the end of the volume is written the following criticism: —

Swedenborg's authority literally understood is not worth a dump, but his reasonings are sterling gold, his doctrines jewels. His reveries and visions are as mad as Horne Tooke's political ravings and party prejudices among his philosophical speculations but nothing is too absurd to obtain credence and a mob of followers among men whether it comes from ignorance or wisdom — a Southgate or a Swedenborg — an Irving or a bottle conjurer. Nothing can be finer than the theology, morals, and metaphysics of Swedenborg, nothing coming home better to the first principles or divinity of intellect, but nothing can be more absurd than his imaginings which nevertheless have the important use of attracting the essential mind to the truths he utters, and but for which might have remained long or forever unnoticed.

The Sensual must be addressed through sense and to such, visions, parables, and miracles are essential and divinely conclusive.

CURRENT LITERATURE.

The Incarnation, Resurrection and Glorification of the Lord.*

We began the examination of this book with the feeling that it should have an extended notice, we lay it down with the conviction that no review, however extended, can take the place of a careful reading of the essays in their entirety. The author approaches the great themes with which he seeks to deal with complete confidence in the teachings of the Divine Word, and of the writings which Swedenborg himself published. From the latter he quotes very widely, the quotations also including interesting, and in some instances, rare extracts from the unpublished works. But while he everywhere acknowledges to the full the wonderful light which these revelations throw upon the profound subjects under consideration, he does not fail to recognize the humbling fact that the truths we are able to grasp are at best but surface truths. Yet in so characterizing them, he carefully guards against the not uncommon error that because they are surface truths to our feeble grasp, they are liable to be misleading. Indeed so happily does he show the distinction between apparent but unreal, truths, and these appearances of truth, that we cannot forbear quoting his own words: —

> These appearances are *not contrary* to genuine truths, but are truths in outline, or a dim and imperfect presentment of them. . . . If we become truly wise all our knowledge will forever increase by being filled in with particular truths of which before we were ignorant. With the angels who have learned true doctrine here, the same grand outlines of truth, which were seen imperfectly below, may be supplied to all eternity with new truths which agree with and glorify the old. . . . The celestial and spiritual senses of Holy Scripture are only so many "coverings of God."

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* *The Lord Tempted, Risen and Glorified; and Other Essays.* By Jonathan Robinson. James Speirs, 1 Bloomsbury Street, London. 1909. 130 pp. Price, 60 cents.

At this season when there is a general direction of thought in many branches of the Christian Church to the great doctrines involved in the Lord's descent to men — His incarnation, His earthly ministry, His passion, and resurrection, and complete glorification — these profound and luminous studies should appeal strongly to all thoughtful students of the truths now revealed to men. Especially would we commend the work to all New-Church ministers and to all taking courses at, or in connection with, our theological schools. We trust it may have a wide circulation; it is a good book to own for re-reading and reference.

Being and Existence.*

This is a reprint in paper cover of a series of articles which appeared in successive numbers of *The New Philosophy*. The purpose and scope we may give most directly by quoting the author's Foreword :

> In this series of papers it is my desire to examine philosophically the questions relating to being, to existence, to creation, to man and man's relation to Deity; to find in what central truths the three planes of human thought, — theology, philosophy, and science, — harmonize and are at one; and so to arrive at a recognition of God as abiding in and controlling with the perfect and peaceful sway of infinite love, wisdom, and power, the whole sphere of our and of all existence.

From another point of view the papers may be described as an attempt to interpret the philosophy of the early chapters of Swedenborg's "True Christian Religion," and to express it in the current language of to-day. The importance of such an undertaking is fully realized by those who have tried to make a serious study of Swedenborg's philosophy and especially of the terminology he employs in these chapters. Dr. Sewall's well known contributions in this field, particularly his "New Metaphysics," give ample assurance of the interest and value of the present work.

It would be beyond the scope of the present notice to attempt a critical examination of this discussion, and yet it would seem unfair to the readers of the Review to leave them without any impression of its philosophical significance and bearings.

* *Being and Existence. A Philosophical Discussion.* By Frank Sewall. Reprinted from "The New Philosophy." New York: J. B. McGeorge, 3 West 29th Street. 1909. 36 pp. Paper.

There are peculiar difficulties in the task of reading and expounding Swedenborg's doctrine of God. In the first place, the scholastics brought over Aristotle's terminology and incorporated it in the every-day speech of the modern world. Swedenborg wrote in scholastic Latin, and for the most part took the words as he found them. But as the scholastics before him had modified Aristotle's terms and adapted them to their ideas and purposes, so Swedenborg on occasion puts new meanings into his words, or being himself a student of Aristotle, he reverts to Aristotle's conceptions. So it comes about that the reader of Swedenborg has a feeling of perfect familiarity with his terms, and yet is puzzled by being aware that they have a meaning which lies beyond his grasp. This experience of the familiar and the uncomprehended is especially noticeable in reading the first chapter of "True Christian Religion" where the words, being, existence, infinite, eternal, substance, form, et cetera, occur so frequently.

Dr. Sewall's task may be briefly described as an effort to ascertain and to express the definite meaning of these terms as Swedenborg uses them, and to trace in order the connection between them. In the case of *esse*, *existere*, *essentia*, *existentia*, *substantia*, and *forma*, Aristotle's *hupokeimenon* seems to be taken as ultimate, and here throughout there is in the main a dependence upon Aristotle; but in the case of love and wisdom there is a recognition of Swedenborg's conception of substance as love, and this is taken as ultimate.

It would seem that modern criticism of the subject-predicate doctrine (see Russell's "Philosophy of Leibnitz") and of the substance-form doctrine (see Bradley's "Appearance and Reality") should make us cautious about using Aristotle's categories as ultimate; and it seems more consistent as well as more illuminating to read "True Christian Religion" in the light of "Divine Love and Wisdom," as in fact Dr. Sewall does in the paragraph on "Love as Substance"; but even here Aristotle haunts us at times.

In the treatment of the term infinite also, it seems that due regard to modern investigations of the infinite would assist in interpreting Swedenborg's use of the term more in accordance with "Divine Love and Wisdom" (17), namely: that God is not infinite from the fact alone that He is and exists in Himself, but because there are infinite things in Him. This doctrine is beautifully exemplified in our whole number system which includes an infinite number of parts each equal to the whole; in other words, it contains an infinity of infinites.

This is the positive character of The Infinite, and of all infinites. The unknowableness of the infinite is too much insisted on in the treatment before us, and one aspect of Swedenborg's doctrine is too much emphasized.

In spite of these observations, we do not fail to appreciate that Dr. Sewall keeps close to Swedenborg's thought as he himself develops it. No doubt for good reasons Swedenborg preferred to put his universal theology in terms of Aristotle's fundamental categories; one obvious reason being the universal adoption of Aristotle's conceptions by the European world. The same practical reasons may be urged for Dr. Sewall's adoption of them. From this point of view we commend this "Discussion" to all who feel in need of the help of a careful exposition of the opening chapters of the "True Christian Religion."

The Divinity that Shapes our Ends.*

This neat and attractive little book affirms the ordinary postulates of religion in a simple, direct, and forcible way that is all the more effective by the absence of the dogmatic tone and loose argumentation so common in books of this kind. All arguments for the existence of God begin by begging the question. If we proceed by deduction we start from a principle higher than God, and the attempt to deduce God from a higher principle is absurd; on the other hand, if we proceed by induction, we must likewise begin with the universal in order to give particulars significance. The book would be all the stronger, if the author recognized this principle more clearly, and followed Swedenborg's example more consistently. Nevertheless, the show of argumentation adds interest and the spirited way the various forms of naturalism and materialism are dealt with will be likely to make a good impression upon those who are under the influence of evolutionist literature.

The author's method is no doubt correct in substance. He postulates God and then proceeds to justify this postulate by the implications of experience. Partial manifestations of life imply larger life and higher. Evolution implies involution. Life in its fulness and

* *The Divinity that Shapes our Ends.* An argument for the Existence and Power of God. By the Rev. Charles A. Hall. Paisley: Alexander Gardner. 1910. 106 pp. 16mo. Cloth, 50 cents net.

completeness is God. The existent implies the self-existent. God is the self-existent. Life is active in producing all the forms of nature. The order and power of life flow from the order and power of God. Life evolves the love and intelligence of man. This presupposes the Divine love and wisdom of God. Life has produced man. God, the man-making power, is Infinite Man. God-Manhood was revealed and is embodied in Jesus Christ.

Such in substance is the author's procedure. The nerve of the book is its use of the concept, life. When, however, the notions of substance and cause are brought in to make the conception of life more workable, the argument is weakened by *petitio principii*. If we once define substance as that which underlies and possesses qualities; then, of course, we can proceed to derive the qualities from it. So too, if we define cause and effect each in terms of the other, we may likewise assert that every effect has a cause. We may also arbitrarily put an end to the cause-effect series by positing a first cause. But obviously this is merely playing with terms. If we seek the origin of these terms, or concepts, we find in the case of substance, apart from its logical and grammatical use, that it is developed by our practical contact with physical objects, and is merely the hypostasized abstraction that lies at the basis of common sense materialism. In much the same way, the notion of cause is derived from observing the sequences and uniformities of nature. In the interests of scientific explanation it has been made definite and serviceable, and has acquired a certain metaphysical value by being associated with the feeling of effort and the sense of efficiency in the act of will. For purposes of psychological analysis we distinguish sensations, feelings, ideas, etc., in the act of will, and speak of volitions and inhibitions as things separate and apart from the bodily acts. The bodily acts are then said to be the products or effects of the will as cause. The notion of life as producing-cause enables the author, in the present instance, to pass from life as such to nature, from God to the world of matter. In this conceptual scheme, matter is product, effect, derivation, created, etc. Here again we have the familiar question begging. Matter is already presupposed in the conception of substance, but now, viewed under the relation of cause and effect. It is the existence of matter that calls for the character of activity in life. In other words life acts upon matter, and has activity by virtue of its relation to matter. Action implies reaction and matter furnishes the

basis of reaction. We observe here that the author, in spite of his strenuous efforts to avoid it, passes unwittingly over to the point of view of materialistic metaphysics. This is the natural and inevitable outcome of an uncritical use of the subject-predicate relation. Once make your starting point the assumption that every subject must have a predicate and you land sooner or later in some form of realistic metaphysics, which usually turns out to be materialism. We are not surprised, therefore, to find our author using the materialistic metaphor, "We are finited condensations from His Infinite Substance," as the deliberate expression of the relation of man to God.

The author's vindication of Divine Providence by insisting on the freedom of life and its supremacy over heredity and environment is effective.

We have dealt critically with some of the underlying metaphysics of the book, because we wish the author to fulfil his promise to write more on the issues involved.

We have enjoyed reading a book on the "Divinity that shapes our ends," so simple, clear, direct, affirmative and fresh; which steers clear of so many logical pitfalls, and reaches a positive outcome really satisfying to reason and religious demands. It ought to find a wide circle of readers who would get from it both pleasure and profit.

A New Volume in the "Library Edition" of "Arcana Coelestia."*

We welcome this comely volume as indicating the early completion of a very desirable, as well as inexpensive, edition of one of the most important of the works that Swedenborg was commissioned to give to the world. Like its immediate predecessor, the volume before us is a very large one, but the exceeding lightness of both paper and binding prevents it from being at all cumbrous or difficult to handle. Of the particular excellences of the edition we have spoken quite fully in the past. We do not remember, however, calling attention to the reviser's "Table of Contents," which prefaces each volume. It is brief, occupying but a single page, but its enumeration of the subjects treated between the chapters of the main work, with an occasional word as to the nature of the treatment, impresses us as likely to prove helpful to the reader and student.

**Arcana Cœlestia.* Library Edition. Volume X. Thoroughly revised and edited by the Rev. John Faulkner Potts, B. A. 652 pp. $1.25.

Notes of Travel in Bible Lands.*

These "Notes" appear, in the main, to have been written on the spot. The author saw with an intelligent eye, and he gives us a running, but not uninteresting account of what he saw. Indeed a large portion of the record takes the form of a diary, marking the daily progress, and recounting under its proper date each day's views and happenings.

An exception should be made of the first part of the book, however, which describes the visit to Egypt, where, in treating of the ancient temples, the author brings to us some valuable studies. The following brief extract from what is said of the first seen of these temples — that at Denderah — will be of interest to our readers and at the same time will indicate the special value of this part of the book: —

On arrival at the landing-place, a ride of twenty minutes through fields brought us to the temple and the site of the ancient Egyptian town. We now have to descend a staircase to the level of the temple floor, the rubbish from which has been cleared out, and the building placed in charge of a keeper in pay of the Government. This temple, as it actually stands, was rebuilt in the time of the Ptolemies, the decorations of which continued down to the time of the Roman Emperors, but the inscriptions show that it was a restoration of an older temple which stood at the same place from the very earliest times. One inscription says: "The great building plan of Ant (Denderah) was found written in ancient characters on hide of the times of the successors of Horus." Another inscription states that King Thotmes III. made a restoration of this monument found described in ancient characters of the time of King Khufu (the builder of the Great Pyramid of Gizeh). Thus it appears that the Egyptians regarded themselves as the keepers of the sacred plans of the religious buildings, which were handed down by writing and tradition from the most ancient times, and were not deviated from in any essential particular. We may therefore regard them as models of the ancient temples which existed from the earliest time, and it is interesting to notice many features in common between them and the tabernacle erected by Moses by divine command and the Temples of Ezekiel and Herod, and also of the temples of the Greeks and Romans. There is as much similarity in the plan and arrangement of the great temples of Egypt as there is between the different cathedrals of the Christian Church. This Temple of Denderah was dedicated to Hathor.

**Account of a Visit to Egypt*, especially noting the Ancient Temples, and of *A Journey through Palestine and Syria*. By Alexander Payne. James Speirs, 1 Bloomsbury Street, London. 1909. 87 pp.

Then follows a detailed description of the temple, including suggestive interpretations of the significance of its several features all of which we should be glad to quote entire.

Swedenborg Society of London.*

The Swedenborg Society was instituted in London in the year 1810. This annual report is of more than usual interest as it shows the preparations being made to celebrate the centenary by holding an international Swedenborg Congress next July. The provisional program arranges for two sessions daily commencing July 5, and continuing three days. There will also be evening sessions devoted to lectures and sociability. The departments of Swedenborg's science, philosophy, and theology will be covered by addresses and discussions. Preparations are being made in this and other parts of the world by New-Churchmen and those interested in Swedenborg's scientific writings to coöperate. The attendance promises to be large and representative. About half the addresses have been assigned to Americans.

The work of publication during the past year shows a total distribution of 15,050 volumes. This includes publications in Latin, Italian, English, Russian, Icelandic, French, Welsh, Hindi, Polish, Swedish, German, Magyar, Arabic, Dutch, and Danish; also in Esperanto, 398 copies of the "Doctrine of Life." A Hungarian version of "Heaven and Hell" is about to issue from the press, and a Japanese translation of the same work has been completed by a native scholar recommended by the Japanese embassy. The publication of a new popular English translation of this same book in Dent's attractive "Everyman's Library" is noted with satisfaction, and New-Churchmen are asked to buy it to encourage publication in outside, regular channels of trade. The report says: —

> In this Library it will not only reach a new and wide public, but its inclusion in it will tend to class Swedenborg with those writers on theology a knowledge of whose teachings is to be regarded as indispensable.

A thorough revision and improvement of the Index to the "Arcana Cœlestia" has been completed by Rev. J. Hyde: and good progress

* *Ninety-Ninth Annual Report of the Swedenborg Society.* London: 1 Bloomsbury Street. 1909. 64 pp. 12mo.

is at last being made in the translation of the "Principia," and it has been decided to add the "Lesser Principia": —

> In this way the whole of the Swedish issue, entitled *Cosmologica* will be included with the "Principia," instead of appearing as a distinct volume. The other Stockholm issue which has as yet appeared, bears the title *Geologica et Epistolæ*. The letters are on scientific subjects, but chiefly on geology. The Society has already undertaken to publish these volumes in an English dress; and the Committee have placed the translation of the Latin portion in the hands of Rev. J. R. Rendell, and the Swedish portion in those of Mr. Stroh.

Mr. Stroh was again present at the annual meeting and gave a most interesting and gratifying account of the revival of interest in Swedenborg both as a scientist and as a theologian now going on in Sweden.

It is interesting to note that the Society advertises its publications quite extensively in periodicals without as well as within the New Church.

Y Dyn. The Man.*

We are glad to welcome the appearance of this unique magazine in the field of New-Church journalism. Partly in Welsh and partly in English, it is about equally divided as to matter between these two languages and serves as the organ of the New-Church Missionary Society of Wales. The first article is Swedenborg's letter to Hartley under the caption, "A New Church Worthy. Emanuel Swedenborg — who and what he was from his own pen." This is followed by "Swedenborg's Rules of Life." Next, "The Faith of the New Church," being the opening numbers of the "True Christian Religion." Then follow several articles in Welsh. The number closes with some interesting paragraphs setting forth the circumstances of the New-Church Missionary Society in Wales and the aims of the magazine. The first annual meeting of the society was held the 30th of May, last. There were representatives from seven cities or towns, and the proceedings show an earnest spirit and a resolute endeavor to promote a knowledge of the New Church in their midst.

**Y Dyn. The Man.* Vol. I. No. 1. 1909.

A duoglot magazine devoted to the diffusion of light on the Lord's Second Advent as revealed in His Holy Word, and in the Writings of Emanuel Swedenborg the Servant of the Lord. Published by the New-Church Missionary Society in Wales. Swansea, 4 Victoria Arcade.

A list of eighty names, subscribers, is appended to the reports, and adds the element of personal interest. Swedenborg's writings and some collateral works are advertized on the back cover.

It is refreshing and encouraging to see an enterprise of this kind springing up in a new field, and we wish our Welsh brethren great success.

Minutes of the English Conference.*

To those among us who carefully examine this journal, the one marked feature that differentiates the English Conference from the American Convention will probably be discerned by a perusal of the President's Report. During the single year that this official serves the Conference, his duties are multifarious and the service required would seem to be well-nigh constant. It would appear from the report published in the journal before us that he is expected to come into touch with the societies of the Conference, much as a General Pastor, with us, comes into touch with the societies of an association; not always by the same means, it is true, but with similar helpful ends in view. For example, near the beginning of the Church year the President sends out to all the societies what is known as the "Annual Letter," in which reference is made to various minutes of the Conference which embodied matters that were to be brought before the societies. What these were in the present instance may be seen from the following summarization by the President in his report of the contents of the Annual Letter. He says: —

> I emphasized the need of a provision of facilities in every Society for the perusal by the members of the most recent literature of the Church. . . . I urged the necessity for a more liberal and adequate giving to Church collections. I pressed the claims of the Missionary institutions and the establishment of a Missionary Sunday. I pointed to the importance of an annual revision by the Societies of their members' roll. I dwelt upon the question of the decay in Sabbath observance and the responsibilities of New-Churchmen in connection therewith, and I gave prominence to the fact of the Church's indebtedness to

* Minutes of the One Hundred and Second Session of the General Conference of the New Church. Held in the New Church, Bolton Road, Kearsley, from Monday, the 14th of June, till Saturday, the 19th of June, 1909. London: Sold for the General Conference by James Speirs, 1 Bloomsbury Street. 160 pp. Paper. 1909.

distinguished and devoted men who have been engaged in the publication of the philosophical and scientific works of Swedenborg in Sweden. In addition to these important subjects, I also made reference to the proposed Sustentation Fund, and to the work of the Committee appointed to deal with it.

Some eight months later the President sends out a circular to the societies inquiring, "What action has been taken in regard to the matters referred to in the annual letter?" To this circular the response seems to have been quite general, and the report of the President outlines their nature. The report also quotes freely from the responses received to the "usual circular" which has been sent out to "the Ministers and Leaders asking for information relating to the state of the Church and submitting a list of questions for their consideration and reply." The extracts made from these replies are most interesting and significant and constitute a large and important part of the report. Indeed, they impress us as giving as complete and vivid a summarization, of both the amount and kind of work done by the societies belonging to the Conference as could well be had. The report closes with a list of special services attended and addresses given by the President, which we note as averaging nearly one a week. From our point of view it would add much to the value of these "Minutes," as a year-book of the Conference, if it contained a well arranged list of the Ministers of the Conference with their full addresses.

The Function of Religion.*

Evolution as a method of interpretation applied to religion has never had a more extreme illustration probably than in this book. This is a sufficient reason for giving space to it as an important contribution to current literature in our field. But added to this is the fact that the publication led very soon to the "disfellowship" of its author from the Baptist ministry, and to some of the severest denunciations that have appeared in the religious press of various denominations for many a day. It is called a "sinister book," "pernicious, and pernicious books are not the offspring of piety nor the love of

* *The Function of Religion in Man's Struggle for Existence.* By George Burman Foster, Professor of the Philosophy of Religion in The University of Chicago. Chicago: The University of Chicago Press. 1909. 293 pp. 12mo. Cloth.

God." The Chicago *Israelite* says, "He is neither a Baptist nor yet is he a Christian. He is a Unitarian. He is a near-Jew, although he himself might not accept the appellation." And in a congratulatory vein it goes on, saying, "The universities are honeycombed with the same kind of liberal thought. There is a great break-up going on in the Christian Church to-day, and there is no telling where it is going to end."

In reading the book it is easy to see how shocking it must be to what is left of Evangelical orthodoxy. It is indeed bad enough; but may be understood to be a great deal worse than the author intends; for he writes largely as if there were no God other than nature, and as if religion were of purely human origin and founded on illusions. But that this is not quite his meaning appears from the following, in his closing pages: —

> I can now say the word which has been in my mind all the time I have been saying words which may have seemed harsh and unsympathetic to you. I have not meant them to be such. I believe that the church is a necessary institution to man's best life. I believe that the pastoral office is, in idea, the most important servant of the highest life of man. I believe that the preaching of the gospel is the power of God unto salvation. In a word, I believe that the church has a function as natural and specific as that of the eye in the body, or that of the school or the family or the state. (p. 268.)

But the gospel that he preaches is a strange one; for he holds that evolution, not revelation, is the origin of religion (p. 68). He says:

> Religion is not the kind of reality that can be demonstrated by proofs that compel the assent of the intellect. As a matter of fact, the question of the "truth of religion," as former generations used the phrase, has died out of the consciousness of the modern man. The man of to-day must think of religion as a necessary creation of human nature and evaluate it from that point of view, or else be excused from further interest in the old problems of God and freedom and immortality. "Man is so made that he must make gods." (p. 88.)

Man begins to make religion as soon as he is born; it is "the natural instinct of love which yearns after the communion of another Love" (p. 93). Professor Foster writes with great beauty and tenderness here of the "something supersensible, invisible," which shines into the soul of the little child and awakens there larger, fuller life, and molds it humanly. This leads to idealizing, he holds, and to forming conceptions of God which are always in the image of the mind that forms them, always progressing, and never adequate, never equal the Divine

Reality. But these ideals are necessary for human growth and progress. And life with them and from them is religion.

The place of the Lord Jesus is not left doubtful in Professor Foster's gospel. We read: —

> It is evident, therefore, that the democratic goodness about us is not so much a donation from Jesus as a creation of modern men who are as certainly children of God as Jesus was himself. (p. 236.)

And now, what idea of God is presented in this startling book? We read: —

> There is no such thing as a self-dependent soul freely active or interactive within an organism which we call the body, just as similarly there is no self-dependent deity freely active or interactive within that larger body which we call the cosmos. (p. 21.)

By this we are to understand that the soul and body are but a two-fold manifestation of one and the same thing. And God and the universe are similarly one and the same. Hence there is no escape from pantheism. This is confirmed by such words as the following:—

> There is no creation anywhere by magic. . . . God works to bring things to pass — works hard and ploddingly as we do, aye, experiences need and pain and failure in work, as we do. . . . Still this idea that God makes things is not quite happy. Strictly speaking, he makes nothing, but lets them *grow*. Certainly he lets man grow. . . . But man grows in the use of stuff that has been grown — he comes from the infinities; thousands of threads from the infinities behind him knot in him, making him a part of the great whole. (pp. 50, 51.)
>
> The word God is a symbol to designate the universe in its ideal-achieving capacity. . . . Even the concept of a personal God has symbolic validity only. (p. 109.)

Man, then, achieving the ideals of religion, is the only personal God; he works thus ploddingly and everlastingly to form and perfect the universe, by "virtue of his constitution and of the constitution of that whole" of which he is a part. "Religion, in a word, is self-effectuation" (p. 110). Swedenborg describes the kind of evil spirits who delight in this sort of pantheism and who inspire such thoughts in men.

Providence and Calamity.*

A good book on this subject is a desideratum, but we do not find the one before us satisfactory. It is loosely written and overweighted with irrelevant matter. Still there is much in it that is corrective of common abuses of the doctrine of Providence. As to the positive outcome we find very little that is clear or convincing. The difficulty about any theory of Providence is that of reconciling Divine direction and control with the unvarying laws of nature and human free-will. If we identify Providence with the operations of nature's laws and with the course of man's free-will, we in effect rule out Providence altogether; whereas, if we allow any interference, or external control, law and freedom are violated. It seems to us that the author accepts both horns of this dilemma. He insists on the independence of natural law and of freedom, and at the same time admits occasional interferences. Such a result leaves the subject in a state of inconsistency and shows the necessity of taking a higher point of view, from which law and freedom may be seen as the expression of universal order determined by an infinitely wise purpose. Within this purpose both law and freedom act, and human responsibility is maintained. The author's polemic against the common error of holding Providence responsible for the events of human life and the results of human choice, as things directly ordered, is fully justified. Calamities are due to the specific operation of law and freedom and in any particular case the event would have been other if the choice had been different. It seems to us that the author has not maintained successfully his thesis, that there are occasional interpositions of Providence. His thought plays around this point but after all leaves it as simple dogma.

On the whole there is much food for reflection in the book, and the average reader would find at least negative benefit; but the tone and the substance of the thought are too much under the sway of naturalism on the one hand and dogmatism on the other.

* *Providence and Calamity.* By Charles W. Heisley. Boston: Sherman, French & Co. 1909. 182 pp. 12mo. Cloth. Net, $1.10.

Suggestion and Its Use.*

The purpose of this book, declared in apparent simplicity of spirit in its closing lines, is felt in all that the writer says: —

> I have had but one purpose in writing this work and that is, to assist all who want to know more about how to treat mental troubles and diseases as well as the habits and abnormal psychical and physical conditions in men's lives. I have a great desire to help my fellowmen and to put in a simple and plain form information which will bless and uplift them if they will utilize it.

This purpose has been accomplished in a remarkable degree in giving to others what he has in his own mind. It is free from the objectionable things frequently found in such writings. The body is regarded as just as real as the mind, and the diseases of both recognized as of equal importance. But the confidence in the power of suggestion, when implanted in the subconscious mind, to overcome both equally, which the writer manifests, will not always be received by the reader. We regret that there is not space in this number of the Review to give a full account of it. We have seen nothing to equal it in reasonableness in any other writer. Indeed, it seems greater than the present progress of psychology justifies. But this is one of the good features of the work, that it seeks to utilize all that modern science and psychology can furnish; and the author seems to be well informed of the latest research in his field. He always accepts accredited results and confirms them from his own observations and experience. This gives a peculiar value to his work, for whether we agree with him or not he furnishes data for our own thinking.

His definitions of the subconscious, of telepathy, and so on, show how little is known of these hidden realms and their forces. The subconscious is made to include nearly all human faculties natural and spiritual without discrimination and classification. We read: —

> The subconscious mind is the seat of the emotions; the reservoir of inherent knowledge; it possesses intuitive power; is the residence of inspiration, invention, genius; it has perfect memory, kinetic energy, and has something corre-

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* *Suggestion: Its Law and Application; or the Principle and Practice of Psycho Therapeutics.* By Charles F. Winbigler, Ph. M. Washington, D. C Spencer A. Lewis Company. 1909. 472 pp. 12mo. Cloth, $2.50 net.

sponding to fore-knowledge; it also possesses creative power as regards the body and presides over all tissue change through cell production, and controls all of the vital functions of the body, and is the supreme object of the highest culture, and so on. (p. 246.)

If a suggestion is fixed, in perfect faith, in the subconscious mind, that mind immediately commences its work of changing the organism chemically, structurally, and functionally. (p. 247.)

The well-informed student of Swedenborg will observe that many of these characteristics are assigned by him to the "limbus," that border organism between the physical and spiritual which receives vital forces for the body by general influx from the universal human mind of the *maximus homo*, as he names it, and also mediates between the soul and the body. It would be of the greatest help to Dr. Winbigler and other psychologists to master Swedenborg's exhaustive analysis of the mind and body, and his discriminating classifications.

Suggestion receives the broad definition of "a thought or idea conveyed from one mind to another." But it is always intended that it shall reach the subconscious mind. Hypnotism is defended as harmless, and necessary and valuable when the subconscious impression can be made in no other way. But it is better and more potent if it can be made through the waking mind by the coöperation of the subject, or through the conscious mind half asleep in a natural way. Not all psychologists are agreed that hypnotism is harmless; but it is interesting to read what is here written in favor and against it. It is admitted that in some cases it may be harmful, and also that the operator imparts something from his own vitality to the patient. This might be injurious to him sometimes. The question of possible spiritual harm is not thought of.

A spirit of reverence pervades the book. It speaks of the Bible as the source of the best ethics, and of the highest and noblest suggestions; and of God as the Giver of the capacity for thought and inspiration. And much is made of the reception of blessed influences coming through the subconscious mind, especially during sleep.

If . . . you cultivate a forgiving spirit and think charitably of deeds that may seem to have been done against you, and keep yourself in a good physical condition, the subconscious mind will make you sweet in disposition and make this world look beautiful and bright to you. (p. 249.)

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